THE

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

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THE SEARCH AFTER TRUTH.

A certain French writer gives us the following account of an English doctor in search after truth:

"About thirty years ago a society of English literati was formed in London, who undertook to visit the various regions of the globe in quest of information in every department of science, with a view to enlighten mankind and make them more happy. The expenses of this society were to be defrayed by subscriptions contributed by merchants, peers, bishops, the universities, the royal family, and even by several sovereigns of the north of Europe. These literati were twenty in number, and the royal society in London had furnished each of them with a volume, containing a list of the questions to which they were to procure answers. These questions amounted in number to 3,500. Though they were all different for each of the travellers, and adapted to the country which they were about to visit, they were all connected with each other in such a manner that the light diffus[illegible]er one, must necessarily have extended to all the others.

"The president of the royal society, who had drawn them up with the aid of his colleagues, was perfectly sensible that [illegible]anation of one difficulty, frequently depends on the solution of another, and this again on that which precedes it; so that we may be led, in the search of truth, farther than we could have at first imagined. In short, to use the very expressions of the president in their instructions, it was the most splendid edifice that any nation had ever erected for the purpose of promoting general knowledge, which, he added, was a sufficient proof of the necessity of academical societies to arrange and embody the truths dispersed over the whole extent of the earth.

"Besides being provided with this volume of questions, each of the learned travellers was commissioned to purchase by the way, the most ancient copies of the bible, and the rarest manuscripts of every kind; or at least, to spare no pains to procure accurate copies of them. For this purpose the subscribers to the fund had procured all of them letters of recommendation to the consuls, ministers, and ambassadors of Great Britain, in the places they were to visit; and what was still more useful, good bills of exchange, endorsed by the most eminent bankers of London.

"The most learned of these doctors, who understood the Hebrew, Arabic, and Hindoo languages, was sent overland to the East Indies, the cradle of every art and of every science. He first went to Holland, and visited successively the synagogue of Amsterdam and the synod of Dordrecht—in France, the sorbonne and academy of sciences at Paris—in Italy a great number of academies, museums, and libraries; among the rest, the museum of Florence, the library of St. Mark at Venice, and that of the Vatican at Rome. He next repaired to Constantinople, where, for money, he was permitted to inspect all the books in the mosque of St. Sophia. Leaving the Turkish metropolis he went to Egypt, and after visiting the Copts, the maronites of Mount Libanus, and the monks of Mount Cassim, he continued his journey to Java in Arabia, and afterwards to Ispahan, Kindahar, Delhi, and Agra. At length, after three years, he arrived

on the banks of the Ganges at Benares, the Athens of India, where he conferred with the Bramins. His collections of ancient editions, original works, rare manuscripts, copies, extracts, and annotations of every kind, by this time exceeded in magnitude anything that had ever been made by an individual; suffice it to say, that it formed ninety packages, weighing together, nine thousand five hundred and forty pounds. He was on the point of embarking for London with this rich cargo of knowledge, overjoyed at having exceeded the hopes of the royal society, when a very simple reflection converted all his pleasures into mortification.

"He considered that, after having conferred with Jewish rabbies, the Protestant ministers, the Catholic doctors—academicians of Paris, of La Crusca, of the Arcades, and twenty-four more of the most celebrated academies of Italy—the Greek papas, the Turkish molhas, the Armenian verbiests, the Persian seidres and casys, the Arab sheikhs, the ancient parsees, the Indian pandects, so far from having elucidated any one of the three thousand five hundred questions of the royal society, he had only contributed to multiply doubts relative to them; and as they were all connected with each other, the result was the very reverse of the illustrious president's idea; viz., the obscurity of one solution darkened the evidence of another; the plainest truths had become quite problematical, and it was even impossible to discover a single one in this vast labyrinth of contradictory answers and authorities.

"Now he had obtained, upon an average, five different solutions to each of the questions proposed by the royal society, which gave for the whole three thousand five hundred questions, a total of seventeen thousand five hundred answers; and supposing that each of his nineteen colleagues should bring home as many, the royal society would consequently have to solve three hundred and fifty thousand difficulties, before they could establish one single truth on a solid basis. Thus, their whole collection, instead of making each proposition converge towards a common centre, according to their instructions, would, on the contrary, cause them to diverge from each other, without any possibility of approximating them. Another reflection likewise gave the doctor great uneasiness. It was this, that, though he had employed in his laborious investigations all the coolness of his country, and a politeness for which he was eminently distinguished, he had yet made implacable enemies of all the doctors with whom he had argued.—What, then, said he, can secure the peace of my countrymen, when, instead of truth, I bring them, in my ninety bales, new subjects of doubt and of dispute?

"He was on the point of embarking for England, with a mind divided between perplexity and disgust, when the Bramins of Benares informed him that the superior Bramin of the celebrated pagoda of Jagernaut, situated on the coast of Orixa, on the sea-shore, near one of the mouths of the Ganges, was alone capable of resolving all the questions of the royal society of London. He was, in truth, the most famous pandect or doctor that ever was heard of; people came to consult him from all parts of India, and even from various other regions of Asia.

"The English doctor immediately set out for Calcutta, and applied to the principal officer of the East India Company, who fitted him out with costly presents and servants, and every thing necessary for his journey and reception at the temple of this celebrated Bramin.

Being thus provided, he set forward on his journey. By the way he considered what question he should first put to the chief of the Bramins, whether he should begin with one of the three hundred and sixty-eight that related to the sources and inundations of the Ganges, or that concerning the alternate and half-yearly currents of the Indian sea, which might contribute towards the discovery of the sources and periodical movements of the ocean over the whole globe, or whether he should interrogate the Bramin on the universality of the deluge, which has caused so many disputes, or go back still further and inquire whether it be true that the sun has several times altered his course, and risen in the west and set in the east, according to the tradition of the priests of Egypt, recorded by Herodotus; or to question him concerning the period of the creation of the world, to which the Indians give an antiquity of several millions of years. Sometimes he thought it would be more useful to question him upon the best form of government for a nation; or upon the rights of man, of which no code exists in any country; but these last questions were not in his book.—However, said the doctor to himself, I should think it advisable, in the first place, to ask the Indian pandect, how it is possible to discover truth; for if this is to be done by means of reason, as I have hitherto been trying to find it, reason varies in every individual. I must therefore ask him where truth is to be sought; for if it is in books, they often contradict each other, and even the bible has for ages been misunderstood by the most learned men, so as to give rise to numerous sects and opinions; and lastly, whether truth should be communicated to men, for no sooner do you make them acquainted with it, than you see them at variance with you.

"These three preliminary questions were not thought of by our venerable president. If the Bramin of Jagernaut can resolve then, I shall possess the key to all the sciences; and what is still more desirable, I shall live in peace with all the world.

"In this way the doctor reasoned with himself. After a journey of two weeks, he arrived at the palace of this celebrated Bramin. After the presentation of his presents and many introductory ceremonies, he was admitted into his august presence.

"He found him with his long white beard, in the dress of the Bramins, and seated cross-legged on a carpet, and so perfectly motionless that he did not turn his eyes.

"The doctor, being seated cross-legged on the carpet, was not permitted to speak till the pandect inquired the cause of his visit.

"The doctor replied, that having heard of the extraordinary reputation of the chief of the Bramins, he had come to Jagernaut for the purpose of consulting him, and to inquire the means by which truth might be discovered.

"After a little recollection, the chief of the pandects replied. Truth can be known only by means of the Bramins.

"Where must truth be sought? abruptly rejoined the doctor.

"All truth, replied the Indian seer, is contained in the four Beths, written one hundred and twenty thousand years ago in the Sanscrit language, which is known only to the Bramins.

"The doctor then said to the high priest of Jagernaut; since God has confined truth to books, which are only understood by the Bramins, it must thence follow, that God has withheld the knowledge of it from the greatest part of mankind, who are ignorant even of the existence of the Bramins. Now were this the case, God would not be just.

"Such was the will of Brama, replied the high priest. It is impossible to oppose the will of Brama.

"The doctor then proposed his third question: Ought truth to be communicated to man?

"It is often prudent, said the aged pandect to conceal it from all the world; but it is the duty of all to tell it to the Bramins.

"What! cried the indignant English doctor, should the truth be told to the Bramins, who never communicate it to any one. In truth, the Bramins are exceedingly unjust.

"These words produced a dreadful tumult in the assembly. They had heard God taxed with injustice without murmuring; but they could not so calmly hear the same reproach against themselves. The pandects, the faquires, the santons, the bramins, and their disciples, were all desirous to argue at once with the English doctor; but the high priest of Jagernaut commanded silence, by striking with his fists, and saying with a loud voice: The Bramins dispute not like the doctors of Europe. He then arose, and retired amid the acclamations of the whole assembly, and thus closed the conference. The doctor retired, and as he pursued his way in search of shelter for the night, amid a shower of rain, he said to himself, the Indian proverb is but too true, that every European who comes to India acquires patience if he has none, or looses it if he has. For my part I have certainly lost mine. How provoking, that I cannot learn by what means truth may be found, where it should be sought, and whether it ought to be communicated to men! Man, therefore, is doomed over the whole world to errors and disputes."

We have copied the foregoing singular and ingenious narrative in order to show the utter impossibility and folly of undertaking to come at truth by the learning and wisdom of man; as also the absurdity of supposing truth to be confined to the

narrow bounds of some certain book. If we were to say that truth was only known to the Jews, to the Gentiles, or to the Nephites; or that it was nowhere to be found except in the bible, the book of Mormon, or some other sacred record; it would be equally absurd with the assertion that it was known only to the Bramins, and the charge of injustice would stand equally clear in this case; from the fact that the greater part of mankind have neither been privileged with the possession of the sacred books, nor with power to read them.

We shall now proceed to answer the three important inquiries of the learned doctor, viz.,

First,—By what means truth may be sought?

Secondly,—Where it may be found?

Thirdly,—Whether it ought to be communicated to man?

But first, as a preliminary, let us inquire "*What is truth?*" To this we reply in the language of a modern revelation, "*truth is a knowledge of things as they are, and as they were, and as they are to come.*" This short sentence includes all truth which is in existence in the universe; whether natural or spiritual, scientific or religious.

"*All truth is independent in its own sphere*"—all truth is eternal and unchangeable, and therefore sacred. "*Intelligence, or the light of truth was never created, neither indeed can be.*"

Truth (or light) is the law by which all things are governed, and by which they move in their order; in short it is the universal law of life and motion

Having now discovered what truth is, we shall proceed to answer the important inquiry,—by what means truth may be sought.

The mind of man in infancy knows nothing, it is a blank; and yet so constructed as to be capable of expanding, and gradually receiving truth. It is endued with many gifts, all of which may be gradually perfected and brought into use, viz. seeing, hearing, feeling, tasting, smelling, thinking, and speech. Now as the infant, at birth, is not in possession of, or in other words, does not comprehend one single truth, consequently every truth it receives must be imparted to it through the medium of one or other of these gifts or senses; for without either seeing, hearing, feeling, tasting, smelling, or thinking, it would be impossible for the mind to receive or comprehend any degree of truth. Now not one of these senses is prepared to act without an object to act upon; for exactly as we would see, hear, feel, taste, smell, or think, we must come in contact with some object upon which these several senses can act. All truth imparted to man through the medium of the senses, must be imparted from the great fountain; or in other words, from some being or thing which is already in possession of the truth which it imparts. With the foregoing considerations it is self-evident, that REVELATION IS THE ONLY MEANS BY WHICH TRUTH MAY BE SOUGHT.

By the term *Revelation*, we do not mean something inseparably connected with books and letters; but simply this, that a higher intelligence can impart to a lower, as naturally as a stream will flow from a fountain, or as water seeks its own level; with this difference, that while a certain quantity of water is diminished by imparting to another quantity beneath it, intelligence is imparted without diminishing aught from the amount possessed by him who imparts it. Hence it may be said, of one who possesses intelligence; that "*giving does not impoverish thee, nor withholding enrich thee.*"

All the intelligence (or truth) which man possesses, has been imparted to him by revelation from some being who was already in possession of it; for instance, our parents and teachers have gradually revealed to our minds many important truths, none of which could have been known without a teacher.

And there are many other truths which may be imparted to us by our fellow mortals who have acquired more intelligence than we are as yet in possession of. All written truths, were truths before they were written; all written revelations, were revelations before they were written, therefore it follows that their is an original fountain of truth open to man, independent of all books; although truth may be written in a book, and may be imparted and received through that medium. Thus man may reveal truth to his fellow by written language (or signs) presented to the eye, or by sounds addressed to the ear. But could we come into possession of all the truths which are published in books or known among the most intelligent of our fellow mortals,

still we should have but barely crossed the threshold of the school of truth; there would remain an infinite field still unexplored—a boundless expanse stored with the most sublime truths which eye hath not seen, nor ear heard, nor the heart of man conceived.

To whom, then, shall man apply if he would still progress in the knowledge of truth? We answer; he must apply to higher intelligences, for surely the principle will hold good to any extent, that the higher intelligences can impart to the lower. There is, doubtless, a being who is in possession of *all* truth; and according to the testimony of many who have seen and heard, there are millions of beings (angels) of a higher order than mortal man.

These being longer in existence, and having access to other and distant parts of the universe, must certainly be in possession of much more truth than mortals; if so, it is in their power to communicate those truths to those lower intelligences to whom they have access, whenever and wherever they are commissioned by the Almighty.

In short, it is according to the testimony of good men of all former times and dispensations, and of many in this age, that the Almighty makes known to man by dreams, visions, revelations, and angels the knowledge of the truth. If it be asked, then, by what means truth may be sought, we answer, by means of communion with God, Angels, and Spirits; by manifestations, visions, and revelations. By these means, as we are informed, men have not only come to the knowledge of many moral truths, but have also derived a great amount of knowledge concerning the past and the future; indeed astronomy, geography, history, the arts and sciences, as well as moral truths, are subjects of revelation from God and angels to men.

By the means of visions, angels, and revelations, Noah learned to build a ship; Moses an ark and a tabernacle, Solomon a temple; while the workers in stone, wood, gold, silver, brass, iron, cloth, needle work, making of garments, &c., were inspired by the wisdom and knowledge of God, and were first taught by him, as the sacred history plainly declares. Moreover, it is said of Daniel and his fellows, and other eminent men who depended entirely on this source for knowledge, that they were vastly more wise than all the wise men of their age, who did not hold communion with God. We now venture to affirm, that, there is no branch of truth or knowledge in the wide range of the universe, that is not a subject worthy of revelation, and that may not be sought and obtained at the hand of God, by those who hold communion with him.

By losing sight of this principle, men have been left for ages and generations to darkness, uncertainty, and doubt; "ever learning, but never able to come to the knowledge of the truth."

The human mind is capable of being expanded to infinitude. It can be enlarged to such a degree as to be able to comprehend all the truth in the universe.

This brings us to the second proposition, viz.,

"Where must truth be sought? or, rather, where shall it not be sought?"

It may be found in the heavens and in the earth, in the sun, moon, stars, planets; above, below, around, in, and through all things. The history of the past, the predictions of the future, the facts of the present—all these are so many fields of truth, and all within the reach of thought, aided by divine revelation. No historical fact so lost in the gloomy ages of antiquity; no prophetic fact so distant in the womb of the future; no present fact so broad, so high, or so deep; no world so distant but what the spirit of truth may comprehend and communicate it to man.

The mind of man is limited by circumstances; but not by any lack of the powers of expansion in itself. To illustrate this principle, for instance, the philosophers of Greece and Rome, with all their depth of thought never attained a knowledge of the history, inhabitants, soil, climate, productions, and geography of America, while the modern school-boy knows all about it. Shall we say, then, that modern minds are endued with some inherent principle superior to the ancients? No; the difference is not in the capacity of the mind, but in the circumstances which tend to expand or contract the mind. The minds of the ancients were bound in their geographical researches, by that then impassable barrier the Atlantic ocean, which was not overcome by Europeans till the days of Columbus. It was, therefore, their cir-

cumstances, and not their intellect, that prevented them from obtaining a knowledge of America. And so it is with the human mind, in regard to all other knowledge; it does not lack the capacity to comprehend, or the ability to extend, so as to grasp the wide expanse of eternity; but without divine aid, it lacks the power to soar aloft amid unnumbered worlds; to descend to the depths, or ascend to the heights of the universe of God. But revelation overcomes all these natural barriers; it unlocks the treasures of the deep, it opens the archives of the heavens, and unfolds the most stupendous, grand, and sublime treasures of *eternal truth*. Here, then, is the key of knowledge, which the learned English doctor long sought, but failed to find; and this because he sought it not by faith, but by the wisdom of man.

We come now to the third and last proposition, viz.,

"*Is truth to be communicated to Man?*"—All beings who are in possession of truth feel great pleasure in communicating it to all other beings who delight to receive it. Hence the pleasure of imparting and receiving truth is mutual, "*and both are edified and rejoice together.*" And not only so, but all beings who are in possession of truth are bound by the strongest ties of love and duty to communicate it as far as possible to others. But it is impossible to communicate truth with any degree of success or benefit to the receiver, whose mind stands opposed to the truth, and who "*chooses darkness rather than light, because his deeds are evil,*" being bound by interest to some opposite error. For this reason, and "*because men love not the truth, but have pleasure in unrighteousness,*" it is often wisdom to withhold the truth from them. Indeed, truth should never be forced upon the human mind contrary to its wishes or agency, although it is free and accessible to all who will seek it at the fountain.

THE JEWS.

From the "Times and Seasons" of Feb. 15, 1842.

The reputed wealth of the Jews has subjected them to persecution and torture in many countries and in different ages, and it is humiliating to reflect that our own history furnishes many illustrations of the damning fact.

During the reign of Henry III. these prescribed people were subjected to pillage, persecution, and to torture, to gratify the avarice of an extravagant prince, and the hatred of his bigotted and ignorant subjects. An immoderate zeal for the external rights of christianity was a distinguishing characteristic of the age, and persecution, or extermination of those who differed from them in religious creed, was deemed virtuous and patriotic amongst our remote ancestors. Treating of the persecutions of the Jews in this reign, one of our popular historians says—

"The Jews, who had been for some time increasing in the kingdom, were the first who fell a sacrifice to the enthusiastic zeal of the people, and numbers of them were slaughtered by the citizens of London, upon the very day of the king's coronation. Five hundred of that infatuated people had retired into York castle for safety, but finding themselves unable to defend the place, they resolved to perish by killing one another, rather than meet the fury of their persecutors. Having taken this gloomy resolution, they first murdered their wives and children, next threw the dead bodies over the wall against their enemies, who attempted to scale it, and then setting fire to their houses, perished in the flames."

Henry, after extorting vast sums of money from the Jews, under various pretexts, at last carried his tyranny to such a length, that the whole body of the Jewish people solicited permission to leave the kingdom. Henry, however, found oppression too profitable to allow them to elude it: according to Hume, "he delivered over the Jews to the Earl of Cornwall, that those whom the one brother had flayed, the other might embowel, to make use of the words of the historian, Matthew Prior." This monarch was a worthy scion of his sire John, who once having demanded 10,000 marks from a Jew in Bristol, on a refusal, ordered one of his teeth to be drawn each day until he should consent; nor was it until seven teeth had been thus extracted that the wretched man complied with the extortion. Such was the estimation in which the children of Israel were held at that time in England, that, by the laws of the land, if a Christian man married a Jewess, or a Christian woman married a Jew, it was felony, and the penalty was burning alive.

Subsequently, in the reign of Edward I., many arbitrary laws and taxes were levied upon the Jews, two hundred and eighty of whom were hanged upon a charge of having adulterated the coin of the realm. The property of the remainder was confiscated, and the whole of them banished from the kingdom.

In conclusion we may observe, that in addition to the persecutions which the presumed wealth of the Jews entailed upon them, the most absurd and unfounded calumnies have been heaped upon them, of which we shall adduce one instance. The Abbé Guenne, author of Letters on the Fertility of Palestine, addressed to Voltaire, states a circumstance which will stagger the faith of any modern converter of Jews.

The tale is of one of the kings of Persia, who "allured by the fame that had spread abroad of the fertility and opulence of Palestine, marched to Jerusalem, beseiged that city, and carried off from thence an immense number of Christian captives;" and now comes the best part of the story, which is, that the Jews actually purchased ninety thousand of these Christian slaves, for the sole purpose of having the pleasure of cutting their throats. The author does not add whether the Jews afterwards eat these Christian captives; but whilst his "hand was in," he might as well have "gone the whole hog."

The *London Jewish Intelligencer* says, that "England has attained the praise of being the first of the Gentile nations that has ceased to *tread down Jerusalem.*" This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body, from her inhospitable bosom. France next, and then Spain aped their unchristian and wicked precedent. Spain, may, if possible, have exceeded them in barbarity, but they invented the oppression, and preceded her in the infliction of it. God "afflicted them a little, and they helped forward their affliction."

They may think that the doom of God will be averted, but it will not be so. The Lord said that he would punish Babylon formerly, and the decree of Cyrus to rebuild Jerusalem, did not alter the decree of God to that devoted city; neither will the movements of the present nations alter the testimony of the prophets, or change the decree of Jehovah. "Wo to thee that spoilest, and thou wast not spoiled; and wo to thee that dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt also be spoiled; and when thou shalt cease to deal treacherously, they shall also deal treacherously with thee." And that they have been spoiled is evident. Herschell's sketch, p. 7, says, "Look to their present state of suffering in Poland and Russia, where they are drawn from place to place, and not permitted to live in the same street where the so-called *Christians* reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of the town not prohibited before, this affords a reason for proscribing them: it is immediately enacted that no Jew must live in that part of the city; and they are forthwith driven from their houses without any compensation for their loss being given them. . . They are oppressed on every side, yet dare not complain—robbed and defrauded, yet obtain no redress—in the walk of social life, insult and contempt meet them at every *turning.*"

No sooner did England give shelter to the Jews under Cromwell and Charles, than she started forward in a commercial career of unrivalled and uninterrupted prosperity. Holland, embracing the principles of the reformation, threw off the yoke of Phillip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her bloody and furious expulsion of the race, sealed her own condemnation.

The following are the feelings of one of the seed of Abraham, upon this subject, and is entitled, "A Word in Season, from an Israelite to his Brethren:"—

"The existence of our nation as a distinct people, after having been for so many ages expelled our own country, and dispersed over the face of the whole earth, is so unparalleled by any instance in the history of nations, as to be considered a miracle equal to any recorded in the sacred writings, and well may it be so considered. The Babylonian, Grecian, and Roman empires, which, in turn overcame our nation, dragged our people into captivity, and by the most dreadful cruelties did all they could to exterminate us, and eventually dispersed

us over the then known world. What has become of those mighty empires—of those proud conquerors? what of their laws, their worship, their institutions? Gone! passed away, and dissolved, "as the baseless fabric of a vision," leaving not a vestige of their existence behind them, except what may be found in the pages of history, and in some few mouldering ruins of their cities; whilst we, the proscribed and persecuted by them, and by every succeeding nation, still exist, and have in our keeping those imperishable truths through which alone is to be learned the real situation of the causes of the rise and fall of those empires; and before which the wisdom of their wise men has become folly. . . . . We are as completely a nation as when first established as such, for we acknowledge ourselves now, as then, as being under the immediate government of the sovereign of the universe, with the same law for our obedience as was then vouchsafed to our ancient fathers. He says, we are expressly told in the sacred volume that we are a 'chosen people;' a peculiar people to our God. That we should be to him a 'kingdom of priests'—a holy people—a separate people from all the nations of the earth. . . . . That in accordance with the above gracious announcement of the deity, the great object of our selection was to constitute us the instrument to work out the redemption of mankind, from the darkness and unhappiness of a false worship. Is that intention yet accomplished? Does every knee now bend to the one, and only true God? Do those of high station bow down to him? Is his name yet one over all the earth? Until these questions can be answered in the affirmative, as they surely will in due time, the purpose of our selection will not be fulfilled; and the keeping of us as a separate people will still be the will of him, who has appointed our lot among the families of the earth. . . . . Shall we cast aside our real law at the bidding of the 'London Society?' and the written law at the command of deists and self-styled philosophers? Ought we merely to accommodate our religious observance merely to suit our conveniences and thus subject ourselves to be swayed by every wind that blows? What, if we were so lost to a sense of our own dignity, would become of the trust reposed in us by the Supreme Being? what of our religion? of ourselves as a people, and of our offspring? Answer, ye fathers of families; and above all, remember the day of retribution, when we shall each be required to render an account of the manner in which we have executed our holy office, and the trust committed to us.

THE MORMON PROPHETS.

From the New York Herald, Feb. 19, 1842.

TO JAMES GORDON BENNETT, ESQ.

It may not be uninteresting to you to have a few lines from your correspondent in Zion—the city of the Saints—the "nucleus of a western empire." In this communication I purpose giving you a description of the first presidency of the Mormon hierarchy, which consists of four dignitaries—to wit, a principal prophet, a patriarch, and two councillors.

JOSEPH SMITH, the president of the church, prophet, seer, and revelator, is thirty-six years of age, six feet high in pumps, weighing two hundred and twelve pounds. He is a man of the highest order of talent and great independence of character—firm in his integrity—and devoted to his religion: in one word he is a per-se, as president Tyler would say; as a public speaker he is bold, powerful, and convincing, possessing both the *suaviter in modo* and the *fortiter in re;* as a leader, wise and prudent, yet fearless as a military commander; brave and determined as a citizen, worthy, affable, and kind; bland in his manners, and of noble bearing. His amiable lady, too, the Electa Cyria, is a woman of superior intellect and exemplary piety—in every respect suited to her situation in society, as the wife of one of the most accomplished and powerful chiefs of the age.

HYRAM SMITH, the patriarch of the church and brother of Joseph, is forty-two years of age, five feet, eleven and a half inches high, weighing one hundred and ninety-three pounds He, too, is a prophet, seer, and revelator, and is one of the most pious and devout christians in the world. He is a man of great wisdom and superior excellence, possessing great energy of character, and originality of thought.

SIDNEY RIGDON, one of the councillors, prophet, seer, and revelator; is forty-two years of age, five feet, nine and a half inches high, weighing one hundred and sixty-five pounds—his former weight, until reduced by sickness, produced by the Missouri persecution, was two hundred and twelve pounds. He is a mighty man in Israel, of varied learning, and extensive and laborious research. There is no divine in the west more deeply learned in biblical literature, and the history of the world, than he; an eloquent orator, chaste in his language, and conclusive in his reasoning; any city would be proud of such a man. By his proclamation, thousands on thousands have heard the glad tidings and obeyed the word of God; but he is now in the "sear and yellow leaf," and his silvery locks fast ripening for the grave.

WILLIAM LAW, the other councillor, is thirty-two years of age, five feet, eight and a half inches high, weighing one hundred and seventy-five pounds. He is a great logician and profound reasoner; of correct business habits, and great devotion to the service of God. No man could be better fitted to his station—wise, discreet, just, prudent—a man of great suavity of manners and amiability of character.

All these men are Boanerges of the church, thundering in the western forests, and hurling arguments and reasons against the sectaries of the age, like the thunderbolts of Jupiter. Their wives and children, present, likewise, a pleasing spectacle of intellect, goodness, hospitality, and kindness seldom witnessed.

I think you would be pleased to visit this city of a day; for, certainly, it is, as its name signifies, a beautiful resting place for man. In my next I will give you an account of some of the Mormon warriors, and other matters connected with that people. VERITAS.

EXTRACT

From Elder J. T—'s Journal, being a dialogue between Elder T. and the Rev. J. J. a celebrated Church of England Minister.

I was baptizing on the North Shore, when a Church of England minister, entered into conversation with some of the brethren while I was baptizing; after I got through I went to the company, when he addressed me rather uncourteously, saying:—

Mr. J.—This is Mr. T., I suppose?

Mr. T.—Yes, sir, I answered.

J.—I am told that you can answer any question, and give a reason of the hope that is within you.

T.—If, sir, it is asked in meekness and humility.

J.—Oh, that is the condition, is it, sir?

T.—I suppose, sir, that it will remain discretionary with me.

J.—What need have we of any further revelation?

T.—Because we have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood.

J.—Did not our Saviour say that the gates of hell should not prevail against his church?

T.—If, sir, it was built upon the rock spoken of.

J.—Christ is that rock; and he said he would build his church upon that, and the gates of hell should not prevail against it.

T.—It will be necessary, sir, to examine the context. Our Saviour asks, "whom say men that I, the son of man, am?" The disciples answered, some say Moses, some Elias, and some that John the Baptist is risen from the dead. But whom say ye that I am? was asked by the Saviour. Peter answered, "thou art the Christ, the son of the living God." How did you know it Peter? Flesh and blood hath not revealed this unto thee, but my father who is in heaven.

It is evident that Peter had demonstrative evidence from the revelations of God, that Jesus was the Messiah; and our Saviour says, "thou art Peter; and on this rock will I build my church, and the gates, &c." Now, although Christ might be said to be the chief corner stone, the rock, they (the people) did not know him; some thought he was one person, and some another; none, however, had positive evidence but Peter, and he obtained his knowledge through revelation; and if they could not know him, they did not build upon him—they could not be his church; and that promise could not apply to them. And wherever and whenever the church is built upon that rock, and has the revelation of heaven for its guide, as Peter had, the gates of hell cannot prevail against it. But Paul, in writing to the Romans, says, "the Jews were broken off because of unbelief, and thou standest by faith, be not high-minded but fear; for if God spared not the natural branches, take heed lest he also

spare not thee." He moreover tells them that if they do not continue in faith, they shall be cut off. Why were the the Jews cut off? because they killed the prophets and stoned those that were sent unto them. And what did the Gentiles do with their prophets and apostles? they killed them, as the Jews did, and according to Paul's testimony must be cut off. Besides, Daniel speaks of a certain power that was to make war with the saints, and prevail against them, until the Ancient of days come."

J.—That shews that there must be saints!

T.—Daniel further says that he should "think to change times and seasons, and they should be given into his hand," &c.; and if that power, being hostile to God, prevails against them, and they are given into his hand, what becomes of the church?

J.—I will prove, sir, that there has been a priesthood of apostolic succession, and a pure church, from the Saviour's day until the present

T.—If you will, sir, and that church has pure, scriptural ordinances, I will give up my preaching, depart from this church, and join myself to that standard.

J.—I refer you, sir, to Mosheim's and Milner's church history, who shew that thing clearly.

T.—I must have demonstration, sir. Show me the church?

J.—We ought to have confidence in the testimony of good, accredited historians.

T.—But you say, sir, that it not only did exist, but does exist, consequently it is not only a matter of history, but a matter that can be now demonstrated, if such a church is now in being.

J.—The Church of England, ordains as you do.

T.—But they sprinkle infants, sir, and that is unscriptural.

J.—Peter says, "the promise is unto you, and to your children."

T.—But it does not say to your *infants*. A man may have a child thirty years old, and he is as much his child as though he were an infant, and you cannot point me out one single instance, in scripture, of an infant being baptized.

J.—Do not misunderstand me, sir; I do not find fault with your baptism.

T.—But I should with yours, sir, if you were pointing out a true church, which you said that you could prove had been in existence, and still existed.

J.—We do it, either by dipping, pouring, or sprinkling.

T.—This is singular, indeed, sir. You believe that a man, is sent of God, to teach, and does not know which ordinance to administer in; but must leave it to those that he his teaching to decide upon the matter. Peter did not do so.

J.—The Baptists baptize by immersion.

T.—But do they lay on hands, for the gift of the Holy Ghost?

J.—I do not know.

T.—They baptize, and you lay on hands; they have got one limb of the body and you another, but none of you have the whole body.

J.—I can (beginning at our Saviour) trace an unbroken chain of apostolic succession until the present.

T.—I suppose, sir, through the medium of the Roman Catholic Church.

J.—Yes, sir.

T.—You say, that the Church of Rome is fallen, that she is the mother of harlots; if so, sir, how can she impart authority?

J.—Just the same as she can the scriptures.

T.—"Can an impure fountain send forth pure streams?" Our Saviour said not.

J.—Oh, it makes no difference.

T.—Then, sir, if she had power to "bind on earth and to bind in heaven," she also professed the power, (according to the scriptures) to "*loose on earth and to loose in heaven;*" and you know, that she cut off, and excommunicated, the Church of England, and all protestant reformers, and that would place you, sir, according to your creed, in a curious situation.

J.—Do you believe in your heart, sir, that she had power to confer this?*

T.—If she had not, there is no priesthood; and if she had, she took it away from you, sir, and from all the protestants; consequently you have no priesthood or authority in either case.—You say that she is apostate, the mother of harlots; and she says that you are heretics; so I leave the matter between you, and both of your testimonies shall decide the case.

* Why he should ask this question I do not know, except he did not believe himself what he said he could prove, as the statement was of his own propounding.

J.—I can trace a regular succession of authority, independent of the Church of Rome, in two different ways; one through the Waldenses and Albigenses, and the other through the Welch church.

T.—As it regards the first of those, sir, I want to know where it is?

J.—There may be some of them in the valleys of Piedmont; and if, at the time of the reformation, some of them went from this country to America, they might be there.

T.—*And if, and if,* and *may be* is no demonstration, sir. There *may not be* any in the valleys of Piedmont; *and if* at the time of the reformation, some having authority, went to America, there would be no priesthood there, and consequently no priesthood in existence that you can prove. And as it regards the other churches, you know, sir, that the whole of the Church of England was under the dominion of the Pope in Henry the Eight's time, and all submitted to his authority.

J.—There was always a few that protested against it.

T.—The Church of England is not that few; nor the Church of Scotland; nor are the Methodists, Presbyterians, or Baptists; nor any body that you can point me out in England, and all the episcopal form of church government in the United States, came either directly from the Church of Rome, through the Church of England; or indirectly from the Church of England through the Methodists, and is consequently all a figment.

J.—And you belong to a church only ten years old! ten years old!! ten years old!!!

T.—These, sir, are my reasons for believing my former statements—That we had transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood, and your potent arguments have not convinced me to the contrary, especially your last ten-years-old one.

G. MITCHELSON'S REASONS FOR RENOUNCING SECTARIANISM, AND EMBRACING THE FULNESS OF THE GOSPEL.

Liverpool, April 2, 1842.

Beloved Bro. Ward,—According to your request, I now sit down to give you a brief outline of my history, in connexion with my search after, and embracing the fulness of the "gospel of Jesus Christ the son of God." Should you deem it worthy of a place in the columns of the *Millennial Star*, by inserting it you will confer a favour on—Your's, most affectionately, in the new and everlasting covenant, G. MITCHELSON.

Although not blessed with pious parents, yet I was led, at an early age, to a Sunday school in connexion with the Wesleyan Methodists, where I was taught to read the scriptures of the old and new testaments, and also received many good impressions which the iron hand of time will never be able to efface. I continued my attendance regularly, and paid strict attention to what was enjoined upon me during school hours, until, at length, I was advanced to the office of teacher, in which capacity I continued to act, with pleasure and delight, until I had been bound an apprentice about twelve months, when a period was put to my attendance, which was one of the greatest trials I had ever experienced, as I was also deprived, in a great measure, of the opportunity of attending preaching services. The bible now became less frequently read by me, and, at length, entirely neglected. This state of things continued for the space of about three years, when my opportunities, as before, began to return, which I gladly embraced, and was soon reinstated into my former office; this produced a degree of satisfaction which I am unable to describe, as I took considerable interest in educating the young and rising generation, many of whom were unable to obtain instruction from any other quarter. I may here remark, that, during the whole of this time, I knew nothing, experimentally, of conversion; although, frequently, the spirit of God had strove very powerfully with me, and whispered in mine ears, "give me thine heart."

At length, however, the time arrived when I yielded obedience to the spirit's influence. Being invited to attend a prayer meeting by an intimate acquaintance of mine, I agreed to go, and after being there a short time, a female on my left hand, having been agonizing and praying some time, for the pardon of her sins, at length obtained the desire of her heart, and immediately broke out in loud

praises to God, stating, at the same time, that she felt that her sins, which were many, were all forgiven her This, truly, did affect me exceedingly, and I began secretly to wish that I might experience the same change. I felt truly sorry for my sins, and was anxiously, but secretly, inquiring with the penitent persecutor of old—"Lord, what will thou have me to do?" Very soon I was pounded on the back by an individual who was very zealously engaged in the meeting, and who at the same time cried out with a loud voice, "do you feel you are a sinner?" I immediately replied, yes! He continued, "do you believe Jesus Christ died to save you?" again I answered in the affirmative; when he rejoined, "do you believe he can save you just now?" I again gave him a satisfactory answer, when he cried out again, with a voice louder than before, "look to Calvary, and tell the Lord you believe he'll save you just now, for the sake of what his son has done and suffered." He then commenced praying with all his might, and beating on my back, while others were bawling into my ears—"only believe—tell the Lord you believe—say, I do believe,—Lord, help mine unbelief," and many other expressions of a similar character.

I merely mention these things to shew the reader, who has never been in what is termed a revival prayer meeting, the foolish and ludicrous manner in which they proceed. Had I been favoured with the same gospel which was preached to the three thousand penitents on the day of pentecost, how gladly should I have welcomed it, and at once have been initiated into the kingdom of God. The Lord, however, was truly good to me on that occasion, for he beheld my sincerity, winked at their ignorance, and caused me to "rejoice with joy unspeakable and full of glory." I was enabled to look, by faith, to Jesus, as my only saviour; and, at that moment, I realized that he had power still to say—"go in peace and sin no more." I remained in the meeting until it broke up, when, like the lame man who had been cured by Jesus, I went home "leaping and walking, and praising God."

This event occurred about the twelfth day of December, 1820. I might here enlarge, as it respects my history from the time of my conversion till I was appointed a local preacher; but, as I do not wish to weary the reader with a tedious narrative, I shall be as brief as possible, in order that I may have more space left to give my reasons for embracing the fulness of the gospel, which has been restored by the ministering of an angel and by the voice of Jehovah.—Suffice it to say, that I stood up in the capacity of a local preacher, and preached my first sermon on the third day of February, in the year 1833, and continued until February third, 1842, proclaiming with great earnestness, what I considered to be the gospel, and not without some little success (if making sinners into sectarians may be considered success.)

In the year 1836, myself, together with about eighty others, left our former connexions, and united with the Wesleyan association, who had just separated from what is now termed "The Old Body," and who professed to come out on new testament principles; but, alas! I found, after remaining with them near six years, that we came not a whit nearer new testament principles, than the body from which we had separated. Shortly after this, I left the place of my nativity, and came to Manchester, at which place I was unanimously recommended, by the Tonman-street circuit, to the connexional committee, to go out into the itinerant ministry, but was rejected by the committee, on account of my having a wife and four children. Thus, then, although they profess to have a ministry of God's appointing, yet, if God should happen to make a mistake, and call some one whom he had blessed with a few children, they immediately turn round upon him, and say, we must call out none but single men; and even these must not marry until they have laboured "four years" as itinerant preachers.

I wonder whether they consider this a new testament principle? I believe, however, that the hand of the Lord was in my case, he having reserved something better for me, as I have already proved. I stayed at Manchester until October, 1839, when business called me to reside in Liverpool; and here, that part of my history commenced, to which I shall have cause to look back with pleasure and delight, during the countless ages of eternity. Soon after my arrival at this place, I discovered that the practice of spiritualizing the scriptures had kept mankind,

for a long time, in gross darkness as to their real meaning; and, therefore, I resolved upon a new method of perusing that blessed volume, and I soon was led to see, that Jesus Christ had to return to this earth, and reign personally with his saints a thousand years. Hitherto, my views concerning this glorious and interesting subject, had been completely vague and unscriptural. I had believed what I read in books, and what I had heard from the pulpit, without ever trying it by the word of God. I thought that things were becoming better and better, and that very soon the whole world would be converted. But now I found that we have not the least scriptural warrant to look for the conversion of the world before the return of our Lord. I found in the scriptures, that that which will usher in the glory of the church, and uninterrupted joy to the saints, is the return of the Lord Jesus; and, that so far from the world being in a converted state, I read that, "as the days of Noah were, so shall also the coming of the son of man be; for, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all away; so shall also the coming of the son of man be." These are not the words of man, but of Jesus Christ; yet, the majority of the sects around us are saying, "it shall be quite otherwise, for then all men shall know the Lord, from the least even unto the greatest."

"Likewise, also, as it was in the days of Lot," says Christ, "even so shall it be in the day when the son of man is revealed." "Oh, no," replies the learned clergyman of the nineteenth century, "it can be no such thing, for our missionaries and we shall have converted the world before that takes place." Again, Jesus Christ enquires, "When the son of man cometh, shall he find faith on the earth?" "Plenty," replies the modern divines, "for faith shall so abound, that the knowledge of the Lord shall cover the earth as the waters cover the sea." Now, when I discovered that these statements of the Saviour's came in direct contact with the opinions of men, I hesitated not to conclude, that the words of Christ must be true, though all men should be found liars. And hence it appeared clear to my mind that the millennium could not be introduced before Christ's coming; for if it were, the earth would not be found in that state of wide-spread ungodliness in which it was, both in Noah's and Lot's day; on the contrary, faith, love, joy, peace, and holiness would abound, which is very much opposed to that condition which our blessed Saviour describes. From which I at once concluded, that the second advent of Messiah must be pre-millennial.

The next glaring evil which I discovered, as existing among the various sects of christendom, was the adoption of a certain creed, to which an individual is called upon to subscribe, or he cannot be admitted as a preacher; and in some sects it even extends to membership.—Now, the only burden imposed by the council at Jerusalem upon the Gentiles, was, "that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Then the Gentile believer, who "continued steadfastly in the apostle's doctrine," was only bound to attend to these things; therefore, for any man, or any number of men (if their learning and name was as great as Solomon's) to impose any other burden upon the pious, than was imposed by the first apostles of our Lord, I saw to be a direct violation of the rules laid down in the new testament; and yet, whenever I turned myself, I beheld a number of such burdens imposed upon men. Hence, if an individual thought it right to unite with the Quakers, or Independents, or Baptists, or Presbyterians, or Methodists, he must have some burden of discipline or doctrine laid upon him; for instance, if you wish to unite with the Quakers, the cut of your coat will be one test of church-membership. If you wish to unite with the Presbyterians, (if a minister) you must inform them that you will have no instrumental music, or if you cannot submit to this, you cannot have communion with them. And if you feel desirous of uniting with the Methodists, you must attend class meetings, which are made a test of church-membership; and after becoming a member, should you absent yourself three weeks, without being able to render a satisfactory reason, according to the rules of the society, you must be cut off from the church. The same, in some

particular or other, may be said of the Baptists, the Scotch Secession, and many others. And as to creeds being binding on the preachers of the different branches of the Wesleyan family, as they are called, no one who is in the least degree acquainted with the history of Methodism, will call it in question for one moment. Hence, after the articles of their faith are inserted, and reference for their illustration made to the four first volumes of Mr. Wesley's sermons, and to his notes on the new testament, then comes the following words, "If there come any unto you, and bring not this doctrine, receive him not." Now, where the revealed will of God is the only creed, an individual can have no such fears to contend with: believing the word of God to be true, and knowing that no truth can be at variance with any other truth, he pursues his studies freely and without dread of being branded with the charge of heterodoxy; and if in any case he should be led to a conclusion opposite to the doctrine of the Saviour and his apostles, he would know his conclusion to be false, and reject it without further delay. But a student cannot be sure that any creed of human formation is true; so that when he comes to a conclusion different from its articles, he is in doubt which he should reject, his own conclusion, which might be dictated by the spirit of God, or the creed.

To be concluded in the next number.

The Millennial Star.

May 11, 1842.

CLITHEROE CONFERENCE.

On the 24th of April we attended the assembly of the churches included in the conference of Clitheroe, and truly express our gratitude to our heavenly Father, for the refreshing season we enjoyed, and for the pleasure we experienced in beholding the faces of so many from the different branches whom we loved. It will be remembered that the churches constituting this conference, were some of the first that were raised in England, through the instrumentality of elders Kimball, O. Hyde, W. Richards, and Joseph Fielding; consequently, many of them are members of long standing, who obeyed the gospel after hearing one or two discourses.

We rejoice that so many of them are still found faithful and are rejoicing in the light of truth, and anxiously looking forward to the time, when a power shall be manifested, by which they may be gathered into one in the land which the Lord God hath appointed. May the Lord enable them to be faithful, and endure unto the end, for his name's sake.

The meetings of the conference were well attended, and much of the influence of the spirit was manifested. The number of members in the conference is three hundred and twenty-five. Twelve were ordained to various offices.

One or two circumstances might be mentioned, connected with the conference, of a pleasing and interesting nature: one of which was, the baptism and confirmation of a female, who was brought to a knowledge of the truth in the following manner. The individual being afflicted with an illness that exhibited every appearance of terminating fatally, and her medical attendant having little or no hope of his patient, she sent for an elder of the church to visit her. To him she was a stranger, though she had been at one meeting of the Saints some time before, and was much affected. (We mention this circumstance to illustrate the beautiful appropriateness of the gospel of Jesus to the condition of mankind under every circumstance.) The afflicted one lay, certainly not in a condition to arise and obey the gospel, but the elder did not hesitate to preach the fulness of the gospel to her, even faith in the Lord Jesus Christ, repentance and obedience to the ordinance of baptism, in the name of Jesus, for the remission of sins; and that, "except a man be born of *water* and of the *spirit*, he *cannot* enter into the kingdom of God." This, certainly, might appear folly to the wisdom of the sects of the day; but, no, the Lord is a God of justice, and will never require at the hands of any one that which they cannot possibly perform.—Here, then, under the circumstances before mentioned, came the practical application of that sublime principle of the gospel, the "baptism for the dead." The elder therefore proceeded to address her in the following manner: "that if she believed with her heart, in the Lord Jesus Christ—in his willingness and ability to save—and did truly repent of her sins, and purpose fully (if the Lord should, in his mercy, restore her to health) to go forth in the obedience of faith and be baptized in the name of Jesus, for the remission of sins; that if this was her sincere intention, then, on the other hand, if it were His will that she should fall asleep in Jesus, her name should be recorded in the "book of the names of the righteous," and another should be baptized for her, in her room and stead, in order that she might come forth in the first resurrection.

Here was something tangible, something which the dying soul could grasp. She seized the idea with avidity, she felt its truth and power, and its beautiful fitness to her own condition at the time, and earnestly entreated that she might not be forgotten; but that, if she fell asleep, that we would attend to the ordinance for her, that we might meet with joy in the "kingdom of God."

Let me illustrate this doctrine by that which any one may understand; for instance, a man sends to me a "post-office order," for a certain sum of money; when I receive it, I am stretched on a bed of affliction, and cannot rise to attend and receive it at the office; but has the law made no provision for such a case? yes, another individual, in my room and for me, being properly authorized, can attend and get the order cashed, in order that I may receive the benefit. And has God been less just than man? God forbid that we should say so; but he has made a beautiful provision for such circumstances, by instituting the "baptism for the dead."

Our beloved, sister, however, recovered in the providence of God, and during her convalescence she was visited by both the clergymen of the town; by the Methodist minister, his lady, and others, as well as several of their local preachers; by the Baptists and others, who made her various presents, and ministered to her necessities in a very praise-worthy manner; but, of course, all of them aware that an elder of the Saints regularly visited her; and one of the clergymen was very earnest in his exhortations, that she would guard against the delusion of the "Mormonites," and entreated her, most vehemently, not to be led away by them.

Suffice it to say, that all the efforts employed utterly failed to eradicate from her mind, the sublime, but simple principles of the gospel which she had embraced; and the elder who proclaimed the gospel unto her at first, had the unspeakable satisfaction of baptizing and confirming her a member of the church of Jesus Christ of Latter-day Saints. May the Lord grant unto her of His spirit, to enable her to endure unto the end and overcome, that she may realize far more than eye hath seen, or ear heard, or the heart of man conceived, for Christ's sake. Amen.

Another instance of a pleasing and satisfactory nature which occurred, was, that on a former occasion, when we had the pleasure of meeting with the people at Clitheroe, we were opposed by an individual who came to ask questions, believing that he was fully prepared to overturn anything we could advance; but now, being a man honest in heart, he has been led to examine candidly, the principles of the Saints, the result of which has been, that he has obeyed the gospel, and we had the pleasure to ordain him an elder of the church. May the Lord make him humble and faithful, that he may become a mighty man of God, is our sincere prayer on his behalf.

Correspondence.

FROM G. D. WATT.

Edinburgh, April 19, 1842.

Beloved Bro. Ward,—My much-looked-for parcel arrived yesterday in safety, much of which is already scattered, unfolding its heaven-born principles to the awakened minds of the Saints, who have looked for its arrival with great interest, anxious to hear fresh accounts of the spread of Zion's glorious cause, and to satiate their sharp-edged appetites with the truth and knowledge which constitute the rays of our little *Star*.

The little work, entitled "A Voice from Jerusalem," I read with tears. It is worth its weight in gold to every lover of Zion's cause, and those who are saying to Jerusalem, "thy warfare is accomplished," &c., cannot read it but with a heart bursting with that joy peculiar to the Saints, which only can find vent in a flood of tears. The masterly manner in which it is written—the vivid and pleasing description of those "almost sacred spots," which were once the theatre of the most distinguished exhibitions of the Saviour's love and power—the sublime and emphatic prayer on the summit of Olivet—the glowing and awe-inspiring description of a thunder-storm upon the bosom of the mighty deep; all being softened with the mollifying ointment of philanthropy and friendship, and tinged with that hue, the brighest in the christian character—*humility*; the colour being heightened by a display of conjugal affection and parental emotion, all calculated to create feelings in the human heart almost too much for man. Indeed every sentence is fitly set; which conveys to the mind of the Saint, wisdom and intelligence.

May God bless the author with means and power to accomplish the pleasure of his will, in preparing a way for the gathering of his long scattered Israel.—Amen.

FROM ELDER ORSON HYDE.

Regensburgh, April 24, 1842.

Dear Bro. Pratt,—Your kind letter, which gave me the information of the receipt of my two letters, written at Trieste, afforded me much pleasure, because it was the welcome bearer of an offering from the altar of a *brother's* heart. The success and prosperity which have attended your labours in England, amid the fogs and smoke of opposition, is but another proof of the potency of our cause, cherished and strengthened by the power of an invisible hand. I was, also, highly gratified to hear of the progress of the kingdom of God, in America; though my arm is feeble, and my voice like the faint chiming of the watch-bell in a tempest, yet my most ardent wishes are daily offered up to our Almighty Benefactor, that salvation may rest on Zion, and a spirit of grace and supplication upon scattered Israel.

The accounts which daily come to me,

through the medium of the German papers, concerning the distress and perplexity in which England is involved, give me no pleasure. I could weep over the fate of so many of her noble and valiant sons as have perished in the late East India conflict. The threatning aspect of affairs between England and our own country,—the difficulties in which the former is involved in the East, heightened by the indirect interference of Russia, seem to conspire to bring upon that nation the distress and tribulation, concerning which, myself and others, have constantly warned them since 1837. "I hope, in affliction, they'll think upon us."

Brother Pratt, let me say, God bless you, and enable you to stand firm to your post. Regard not the opposition of men, which must soon vanish, like the dew of the morning; but bear a faithful testimony, cry aloud and spare not; for, in view of the evils which are to come, which we have seen for a long time, and which we still see by the light of the Holy Spirit, every personal feeling slumbers at the feet of that noble and generous sympathy which can weep over the fate of the blind and unthinking multitude.

Our opposers being strangers to the nature of the kingdom of God in the last days, are ready to convert every circumstance which attends its onward march, into crime and wickedness. These know not the scriptures, nor the order and power of God; but when the light of eternity shall burst upon their astonished vision, they will then know, (if not before,) that God's ways are not as their ways, nor his thoughts as their thoughts.

Poetry.

THE CHILD OF HEAVEN.

How sweet is the balmy breath of spring,
Floating o'er earth with her joyous wing;
Bidding all nature revive and live,
To drink of the sweets her hand can give;
Waking the songsters, the trees among,
Who hail her birth with their woodland song;
But I would taste of a nobler joy,
That is known in heaven, without alloy.
The earth is fair, but 'tis sweeter far,
Dwelling above where the blessed are.

Summer returns with her fragrant dews,
Tinting the earth with a thousand hues;
Painting her dress with the rainbow dies,
Till the tiny flower with her iris vies.
Gladsome and gay is the lovely scene,
Sparkling bright in her beauteous sheen.
But I would soar from the world away,
To a fairer clime that endures for aye:
There are beauties here, but brighter far,
Shine in that world where the blessed are.

Kind autumn spreads o'er a favoured land,
Her varied fruits with a bounteous hand,
Teeming with fulness the earth is found,
While gladness and mirth are reigning round.
Joyous in crowds do the people come:
Hark! they are shouting their "harvest home."
The Lord is good to the world below,
But I would wish far away to go,
For the tree of life is sweeter far,
Laden with fruit, where the blessed are.

And winter, too, hath her joys in store—
The cheerful hearth, and the closed door;
The mercies great our Creator brings,
Of friends, and peace, and a thousand things
That circle around that sacred spot—
Our childhood's home, to be ne'er forgot;
Yet still I long far away to soar,
A rest to find on a calmer shore;
This life hath pleasures, but nobler far,
Live in that world where the blessed are.

The seasons have rolled with varied hours,
And again the earth is deck'd with flowers;
But the child of heaven from hence hath fled,
And calmly sleeps with the silent dead
Her mortal part—but her spirit's flight,
Hath been on high, to the land of light;
That land where she long'd so much to dwell
Where the Saviour lives she lov'd so well.
There was nought below she wish'd beside,
But to gaze on Him that for her died.

Notices.

We have pleasure in announcing to the churches and the public, that we have published, price Fourpence, the Letters received from Elder Orson Hyde, entitled "A Voice from Jerusalem," containing a sketch of his travels and ministry to the East, which we feel assured will be read with great interest by all.

Also, in the same style, price Twopence, the Essay, formerly published with the Book of Poems, by P. P. Pratt, under the title of "The Regeneration and Eternal Duration of Matter," is now republished by itself, corrected and revised, under the title "The World Turned Upside Down, or Heaven on Earth," and is intended for extensive circulation.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

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AN EPISTLE OF THE TWELVE.

From the "Times and Seasons."

To the Church of Jesus Christ of Latter-day Saints, in its various Branches and Conferences in Europe,—Greeting:

Beloved Brethren,—We feel it our privilege, and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints, and tend to ameliorate the condition of those who are struggling with poverty and distress, in this day when the usual means of support seem to be cut short, to the labouring classes, through the depression that everywhere prevails in the general business mart of the civilized world.

Our situation is such in these last days; our salvation spiritually, is so connected with our salvation temporally, that if one fail, the other necessarily must be seriously affected if not wholly destroyed. God has made us social beings: he has endowed us with capacities for enjoying each others society, and it is our duty to bring those powers and privileges into exercise, so far as we can obtain; and for this it is our duty to strive, by all lawful and expedient measures within our reach. While we remain in this state of existence, we need food and raiment, habitations and society; and without these, our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the Saints should possess all the common gifts of the Spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do; and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men, for the sustenance and comfort of these frail perishable bodies.

That we may be instruments in the hand of God of thus promoting your present and future, temporal and spiritual welfare, we write you at the present time. Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our councils to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only want to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistence after your arrival here, and this also is important. How, then, shall these things be accomplished, and your souls be satisfied? We answer, by united understanding, and concert of action. You all, or most of you have trades or different kinds of business to which you have long been familiarized, and in which you would like to continue for the purpose of procuring a subsistence; and a great proportion of your occupation is such, that no employment can be had in this city or vicinity; for instance, there are no cotton manufactories established here, and many of you know no other business. You want to come here, and, when here, want to continue your labours in your accustomed branches of business; but

you have no means to get here, and when here there are no factories; and yet factories are needed here, and there would be ready market for all the fabrics which could be manufactured.

Now comes the concert of action; if the church will arise unitedly—if the brethren will individually feel that the great work of the Lord is depending on themselves as instruments, to assist in carrying it forward, and will unite all their means, faith, and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized. While the Saints are united, no power on the earth, or under the earth can prevail against them; but while each one acts for himself, many, very many, are in danger of being overthrown.

God has promised all things, to those who love him and keep his commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose, when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to his commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward—the more glorious their kingdom—the more extended their power, when they shall arrive in celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompence of reward to be revealed hereafter, regardless of all necessary privation and labour to accomplish what our master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do, what? To do the very things you desire should be done—to convey you to the place where we are, and then put you in possession of all the means you may need for your support, so that you may enjoy the fulness of the blessings belonging to the sons and daughters of Zion's King.

Had we means, we would not ask your aid. We would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes—to our fire-sides; we would provide you habitations, lands, and food, when you arrive among us. Our hearts are large enough to do all this, and a great deal more; but we have not the means. We have to labour for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole church as much as ourselves. It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent must be as diligent in the use thereof, as he that has ten, or he will lose his talent and his blessing; and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither; and that he who hath but five pounds may have enough and to spare to him who hath but one; or, in other words, to HELP the *brethren* to accomplish with a *little*, what otherwise would require *much more than they can command*, is the object of this epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores necessary for the comfort of the brethren on the water, so that they would have nothing more to do than go on shipboard and land at New Orleans; from thence we would take them on our steamers, and bring them to this place, for this is the best place for the Saints to stop at for the present. There may be other places where individuals might have the prospect of adding at once more rapidly to their pecuniary interest than they could here; but we can only say it is the will of the Lord that the Saints build Nauvoo, and settle therein or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren, we wish not to control you or your means; it is not for our peace or interest; nay, rather it is a source of labour, trouble, and anxiety to have ought to do with the pecuniary business of the

church, which we would gladly avoid, could we do it and do our duty—could we do it and the things desired be accomplished, and we stand guiltless where God hath placed us; and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select—men of your own acquaintance, in whom you can repose confidence that they will execute their trust in righteousness: and that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, elder John Snider, the bearer of this epistle, and other epistles also previously written by us to you. And we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom of heaven, and assist him by all lawful means in your power to execute the mission entrusted to him; for great events depend on his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snider to you, is found in the Book of the Law of the Lord, page thirty-six, as follows:— "*Nauvoo, December*, 22, 1841."

"The word of the Lord came unto Joseph the Seer, verily, thus saith the Lord: let my servant, John Snider, take a mission to the eastern continent, unto all the conferences now sitting in that region, and let him carry a package of epistles that shall be written by my servants, the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you saith the Lord, that they may bring their gold, and their silver, and their precious stones, and the box tree, and the fir tree, and all fine wood to beautify the place of my sanctuary saith the Lord: and let him return speedily with all means which shall be put into his hands. Even so, Amen."

In this revelation the brethren will discover their duty in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House: and we call upon them with united cry to give heed unto the things written, and help to build the houses which God hath commanded, so that brother Snider may return speedily with means to strengthen the hands of the labourers, and adorn and beautify the tabernacle of Jehovah.

Brethren, while you are thus preparing to send up your offerings to this place, if you will act in concert with our well-beloved brother, elder Parley P. Pratt, and the regularly constituted authorities of the church in England, and collect as great an amount of cotton, linen, and woollen goods; silks, cutlery, hardware, &c., &c., &c., even all the varieties of goods which might be useful in this country, and which can be obtained by the brethren in this time of moneyed scarcity, and forward the same to us by brother Snider, or your own agent in company with him, or otherwise, and at other times. We will pay you for those goods in lands, in or out of the city; in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands, &c, flour, meat, and all things necessary for a sea voyage, which can be had cheaper here than in England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate than they can now emigrate; while at the same time those who remain, can continue to collect and forward merchandise as before, which will give us the means of continuing our purchases here—of keeping ships passing and repassing, and of building manufacturing establishments, ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them, when it would be impossible for them to sell for cash at any price, or get their pay for debts due them even at a great discount; and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain were they are for years, or never have the opportunity of appearing among us, on this side the great waters, until the morning of the first resurrection.

But, brethren, we want to see you here! we long to see *all* here who *want* to be here and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her stakes strengthened;

though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto. For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interests of the church, we would refer you to our former epistles; and to enter into a particular and minute detail of all items referred to in this epistle, would be impossible. Brother Snider will enter into the subject more minutely, and with the assistance of the presidency among you, will unfold the subject so that no one need misunderstand

The brethren need not suppose that this thing is of our own imagination, simply, or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the spirit of the Lord in our deliberations concerning the matter, and have been instructed by the prophet of the Most High, even Joseph, the Seer and Revelator for the church, whose instructions to us are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the gospel of Jesus Christ. We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred, his character unsullied among men of truth; and that he is what the church acknowledges him to be, a man of God, and the spokesman of the Most High unto his people; and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the Saints may enjoy the teachings of the prophet—those teachings which can be had only at this place—so that they may go on from knowledge to knowledge even to perfection, they want to come up hither; and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build factories—individuals who have the means, understand the business, and are capable of superintending the concerns thereof. There is every natural advantage at this place for facilitating such an order of things; water, wood, and coal in abundance, and it only wants the hand of the labourer to bring them forth in form suited to their several uses, and while the gold and the silver is secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that Zion is not to be built up without labour, fatigue, and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed. The Saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's book of life, and obtain an inheritance in the holy city. To all those who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden and you shall share in the riches, glory, and honours of the kingdom. And those who, are not willing to suffer afflictions, losses, crosses, and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish, for perish they must who cannot abide a celestial law, and endure to the end in all meekness, patience, and faithfulness.

Inasmuch as elder Levi Richards has asked for counsel, we would recommend him to return to Nauvoo, as soon as circumstances shall render it convenient.

Praying that you may be blessed with wisdom, intelligence, and perseverance in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow-labourers in the kingdom of patience. Amen.

B. Young, Pres.	H. C. Kimball,
W. Smith,	O. Pratt,
J. E. Page,	L. Wight,
W. Woodruff,	J. Taylor,
G. A. Smith,	W. Richards, Clerk.

Nauvoo, Hancock Co., Illinois, March 20, 1842.

HISTORY OF JOSEPH SMITH.

From the "Times and Seasons."

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the thirteenth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: my father Joseph Smith, my mother Lucy Smith (whose name, previous to her marriage was Mack, daughter of Solomon Mack), my brothers Alvin, (who is now dead) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some, "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error. On the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other)—"This is my beloved son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said "that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase; and though I was an obscure boy only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defence before king Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise.—So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God?" or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavoured in a proper and affectionate manner to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation as I had previously had one.

To be continued.

TO MR. JOSEPH SMITH.

Pittsburgh, Pa. February 2, 1842.

Sir,—Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you, and I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of

things that, to me and all others, are of the most vital importance.

I am pleased to inform you that elder John E. Page, has convinced me of my errors, relative to the divinity of the bible; not in appealing to my passions or a mere flare-up of the imagination, which constitutes the religion of three-fourths of its votaries; but my judgment and understanding were alone consulted, and the result is, I am almost persuaded to be a *christian*, on the principles contained in the book.

I now concede God to be a God of mercy, justice, and truth, instead of a tyrannical, lying, and treacherous being that I was forced to consider him, by the character he got by the various sects and theologians of the day, and their interpretations of his word.

I have wished to know the truth and considered myself bound to receive it, come from whence it may, and inasmuch as your explanation of the bible appears reasonable to me, and showing me at the same time, the science thereof, makes it, I might say, obligatory in me to know all things (so far as I can appreciate them) that has any connexion therewith.

I feel to thank God (though I am yet a sinner) that elder Page crossed my path. He is giving the sectarian world the heart-burn in this city and the more they cry delusion, humbug, and fanaticism, the more the people will not believe it, but go and hear for themselves, and the result is that rational men consider him a rational man, and the success of his mission in this city is indeed flattering.

I now wish to know, through you, the laws and regulations of your church—what is required of its members—how much (if a man of property) must he contribute annually for its support; in short, what is required to constitute good membership?

If you will please answer those questions comprehensively, you will confer a favour on one, who, with pleasure subscribes himself, your friend and humble servant, RICHARD SAVARY.

In answer to the above I would remark, that it is required of all men to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins; and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter-day Saints.

I would respectfully refer you, sir, to our book of doctrines and covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

Respecting how much a man of property shall give annually, we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them; to believe and obey all that God has revealed, does reveal, or will reveal; to do good unto all men; to be a member in good standing in the church of Jesus Christ of Latter-day Saints.—*Editor of "Times and Seasons."*

NAUVOO AND THE MORMONS.

From the (Columbus) Advocate.

Mr. Editor,—Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass, without expressing the agreeable *disappointment* that awaited me there. I had supposed from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden and tyranised over by Joseph Smith, the great prophet of these people. On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent.—Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot, all appeared to be contented, with no desire to trouble themselves with any thing except their own affairs. With the religion of these people I have nothing to do, if they can be satisfied with the doctrines of their *new Revelation*, they have a right to be so. The constitution of the country guarantees to them the right of worshiping God according to the dictates of their own conscience, and if they can be so *easily* satisfied, why should we, who differ with them, complain. But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations. They may have among them men of bad and desperate characters, and what community has not? but I am satisfied, as a body, the Mormon people will never be the aggressors or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body.—There was a masonic celebration, and the grand master of the state was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand, and never in my life did I witness a better dressed or a more orderly and well-behaved assemblage;—not a drunken or disorderly person to be seen, and the display of taste and beauty among the females, could not well be surpassed any where

During my stay of three days, I became well acquainted with their principal men, and more particularly with their prophet, the celebrated "old Jo. Smith." I found them hospitable, polite, well-informed, and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course, on the subject of religion we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine-looking man, about thirty-six years of age, and has an interesting family.

The incorporated limits of Nauvoo contains, it is said, about seven thousand persons; the buildings are generally small and much scattered. The Temple and Nauvoo House now building, will probably, in beauty and design, extent and durability, excel any public buildings in the State, and both will be enclosed before winter. From all I saw and heard, I am led to believe that, before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges; and why they should be troubled while acting as good citizens I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country, and to worship God under their own vine and fig tree. AN OBSERVER.

Adams Co. March 22, 1842.

G. MITCHELSON'S REASONS FOR RENOUNCING SECTARIANISM, AND EMBRACING THE FULNESS OF THE GOSPEL.

Liverpool, April 2, 1842.

Concluded from the last number.

And here begins a heavy struggle. If he rejects the creed, he is considered a heretic, and perhaps expelled; if he, on the other hand, rejects his own judgment, out of deference to the creed, or out of fear of consequences, he sins against his God, he wounds his conscience, and becomes a miserable slave.

And thus was I perplexed for many months previous to my leaving the Wesleyan association. I was aware that several of the views I then held, came in contact with the sermons of John Wesley, and his notes on the new testament; and, that if I dared to introduce them into the pulpit, I should be immediately suspended from my office, and my usefulness in a great measure destroyed. I therefore determined to withdraw myself from so intolerant a people, and be bound no longer by the traditions of men. And I soon found, that the study of theology, as it is taught in the scriptures, was much more pleasing and delightful than the study of theology as it is laid down in human creeds. I felt as if I had got into a paradise, wide as the universe, where richest fruits and loveliest flowers present themselves at every step, while God himself seemed to hold me by the hand, and make plain my path.

Besides, another bad effect that creeds of human formation have, is, they destroy the right of private judgment, without which no man can be a christian. Should you here inquire, what it

is to be a christian? I reply in the words of another, "a christian is one who believes Christ's words, obeys Christ's commands, and relies on Christ's promises." But in order to believe Christ's words, we must inquire what they are, and not take for granted all we hear proclaimed from the pulpit; and if we are to believe them in the sense in which they were spoken or written, we must inquire what they mean as well. Suppose, for instance, a council or general assembly should determine that Jesus took little children up in his arms and baptized them; and suppose that, when we search the new testament diligently through, we are unable to find a single passage to warrant such an assumption; are we not bound by our allegiance to Christ, to reject the decisions of the council or assembly, and abide by what we see to be in very truth the practice of Christ? or, suppose that the council or general assembly should decide that a particular declaration of the Saviour's is to be understood in a certain given sense, such as the following, "these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover," Mark, c. xvi, v. 15, 16, 17; that these signs were only to follow the apostles, or the believers of that age; and suppose, that after the most diligent examination of the subject, we are compelled to differ from the assembly or conference, as to the meaning of the passage in question; are we not bound, by our allegiance to Christ, to reject that interpretation of his words, which appears to us absurd and false, and to adhere to that which commends itself to our judgment and common sense as reasonable and true? If we pursue a different course, we cannot be said to believe Christ's words, but show that we prefer the words of men.

And so with regard to Christ's commands. If we are to obey Christ's commands, we must know what they are; and if we are to obey them in the sense in which the Saviour intended them to be obeyed, we must endeavour to ascertain their meaning also. But in order to do this, we must free our minds from all prejudices, lay aside all our preconceived opinions, and be determined to exercise our common sense and reason, should it even lead us to sever ourselves from the sect in which we have been cradled, and this it certainly will do.

No one can exercise his own judgment free from the prejudices of education, and act accordingly, but he must soon abandon sectarianism. Shortly after I had begun to see the evil of human creeds, I saw also that baptism by water was established by Jesus Christ, as a permanent ordinance in the church; and that immersion was the proper mode, and adults the proper subjects of that baptism. I therefore rejected the doctrine of infant sprinkling, as being a tradition of man's inventing; and more fully than ever resolved upon taking the word of God and believing it, before all the libraries and hireling priests in existence. I soon discovered that it was my duty to be immersed, in imitation of the blessed Jesus, who was not baptized while an infant, but "when he began to be about thirty years of age," as you may read in the iii. c. of Luke, and v. 23. My ideas at that time were, that if I copied the example of Jesus Christ, and was immersed in his name, I should have an increase of communion with the Holy Spirit. I opened my mind to John Bowes, at that time pastor of a congregation in Liverpool, who agreed to baptize me, although I still retained my standing in the association, but which I resigned shortly after this occurence.

And here I come to a very important era in my religious history, to which I crave the reader's serious attention, and more especially those who have not embraced the fulness of the gospel; but who, like me, have been baptized by those who had no authority.

About the beginning of November last, I saw it announced that elder G. J. Adams, from America, would preach in the Music Hall, Bold Street. Although up to that period, I had imbibed a strong prejudice against the doctrines promulgated by the Latter-day Saints, regarding them as "old wives fables," and the propogators of them as deluded, weak-minded men. I arrived at the above conclusions, like many more, from the reports I had heard, without investigating the principles for myself. I resolved however to go and hear this elder Adams, and free my mind, as much as possible from prejudice, in order that I might look at the principles fairly. I soon discovered, that there was more truth in their principles than I was aware of; and that their "old wive's fables," as I had formerly called them, were glorious principles of truth, of which I had been in a great measure ignorant before. I now began to see the beauty of that old Saxon word "god'spell," * for truly the gospel that I heard preached on that occasion, had a "spell" in it that I could not resist. I therefore continued to attend again and again, taking notes of every lecture I heard, and re-examining them when I got home; I likewise purchased all the books which they had published in England, together with whatever I could obtain that was published against them. I gave each side of the question a fair and impartial investigation. I likewise heard several discussions, between elder Adams and others, while he remained in Liverpool; nor did I neglect to pray for wisdom to him who is the fountain of all wisdom. The result was, a firm conviction that the church of Latter-day Saints, was the only church on earth that was founded on new testament principles. I resolved "this people shall be my people, and their God my God." I therefore gave in my name as a candidate for baptism. Should it be asked, why be baptized again? I answer, my experience was so much like what it was previous to my being baptized; and I saw none of the gifts and blessings spoken of in the scriptures accompanying any members of the society with which I stood connected; nor indeed, could I expect to see them, while they all regarded these gifts as being no longer necessary.

I therefore began to entertain serious doubts, whether I had entered in by the right door after all. These words were applied very forcibly to my mind, "to him the porter openeth," John c. x, v. 3. Now a porter is an individual who is duly authorized and appointed to act in his office, "and he that entereth not in by the door," which the duly appointed porter shall open, but climbeth up some other way, the Saviour hath said, "he is a thief and a robber." Well, then, the question arises, how do the professed porters of this day obtain their commission? We reply, they cannot obtain it by revelation, or the spirit of prophecy; for they say that revelation has ceased, the spirit of prophecy has ceased, and the ministering of angels has ceased, because no longer needed. And yet, Paul plainly declares that, "no man taketh this honour unto himself, but he that is called of God, as was Aaron," who was evidently called by revelation. Seeing these things then, and also reading in the 19th of the Acts, of twelve individuals at Ephesus, after they heard the pure unadulterated gospel from the mouth of Paul, were all of them re-baptized, in the name of Jesus Christ, and had hands laid on them for the reception of the Holy Ghost: and when I saw that it was exactly the same gospel that the Latter-day Saints preach; I could not, I durst not refuse to comply with the requirements of that gospel. I therefore went down a second time into the water, and was immersed in the name of Jesus Christ "for the remission of my sins," on the 5th of February, 1842. I have no doubt but this will sound strange to some, viz., that I should be baptized for the remission of my sins, when I have professed to have them remitted eleven years ago and upwards. To such individuals I would say that, had I never heard this gospel, I believe I should have been saved without it; inasmuch as I served the Lord according to the light I then had. The Saviour is very emphatic on this subject, where he says, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sins," John c. xvi, v. 22. And also in his ever memorable discourse with Nicodemus, the ruler of the Jews, he says, "except a man be born of *water* and of the spirit, he cannot enter into the kingdom of God." He then goes on to say,—"and this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John c. 3, v. 5, 19. I felt something like what Paul experienced when he said, "I was alive without the law once, but when the commandment came home, sin revived, and I died." I feel truly thankful that I was ever led to embrace this gospel; I feel that, being made free by the truth, I am free indeed.

Soon after I had obeyed the gospel, it pleased the Holy Ghost to call me to the

* From which we derive the word Gospel.

work of the ministry; accordingly I was ordained an elder on the 20th February, 1842.

And now I bear testimony that this work is of God, and will continue to roll on until those mighty mingling voices shall proclaim—"the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Amen! Amen! Amen! Even so, come, Lord Jesus.

The Millennial Star.

June 1, 1842.

GENERAL CONFERENCE.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, the 15th of May, and, by adjournment, on the two following days, in the large room adjoining Hayward's Hotel, Bridge Street.

Never before has it fallen to our lot to attend a meeting of the Saints, in the British Isles, so distinguished for its numbers, for the importance of the principles taught, and for the unity of feeling, affection, and sympathy that seemed to influence every heart. It was, indeed, a time of refreshing; while, from the testimony borne by the elders of the different branches, the teachings of the spirit appear to have been simultaneous in preparing the minds of the servants of God for those measures that are necessary to carry into effect his great purposes in the building up of Zion, and in gathering together the Saints in obedience to the command of heaven.

The meeting being called to order, elder P. P. Pratt was unanimously chosen to preside.

Elder Ward being then chosen to act as clerk of the conference, the meeting was opened by singing, "Go, ye messengers of glory."

Elder G. D. Watt, from Edinburgh, then engaged in prayer, when a few verses being sung, elder Pratt proceeded to address the conference, and expressed his great satisfaction at the contemplation of the vast assemblage before him, and also at the condition of the church. He looked back at what he knew of the work of the Lord, and he beheld, in the year 1830, the church rising in obscurity in the western wilderness, and consisting only of six members: he looked again only five years ago, and this island had not heard the fulness of the gospel as it had been renewed by the visions of heaven. A certain few in weakness visited these shores, trusting in the power and the blessing of God; but now I look around me, and what do I behold? scores, hundreds, I might almost say thousands of fellow-labourers raised up. I behold on my right, and on my left, ministers of the truth from various parts of the British Isles, to represent the different conferences that have been established on the principles of truth, in the face of every opposition. Who cannot see the hand of the Lord in this? Who does not rejoice in this glorious work? and especially in contemplating what a few years will bring about in distant lands, in delivering the honest in heart from error and superstition, and introducing them into the liberty of the gospel! I look ahead, and behold a multitude which no man can number, sitting under their own vines and fig-trees. Whence come they? out of great tribulation: they have burst the bands of their neck, they walk in white, with the hundred and forty and four thousand ministering unto them, while heaven and earth are mingling their hosannas to the Lamb that was slain. But the subject is too great; suffice it to say that we have assembled to edify and instruct each other, and to transact business more important than the counsels of any senate on the face of the earth—to expatiate upon the laws of a kingdom that shall never have an end—and to do business in the name of the King of kings, the great high priest of our profession, Christ Jesus.

The number of officers present at the opening of the meeting was then called for:—

Quorum of the Twelve	1
High Priests	14
Elders	50
Priests	64
Teachers	37
Deacons	8

The representation of the churches being next required, the following were presented to the meeting:—

Manchester Conference—Represented by Charles Miller, consists of 1531 members, 36 elders, 79 priests, 50 teachers, 19 deacons, and includes the branches of Manchester, Duckinfield, Bolton and branches, Stockport, Pendlebury, Whitefield, Heatons, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakeley.

Liverpool Conference—Representented by John Greenhow, consists of 570 members, 23 elders, 26 priests, 21 teachers, 10 deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference—Represented by — Struthars, consists of 665 members, 18 elders, 22 priests, 15 teachers, 3 deacons, and includes the branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigatcer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference—Represented by Thomas Ward, consists of 325 members, 15 elders, 23 priests, 17 teachers, 6 deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaidgeley, and Grindleton.

London Conference—Represented by Lorenzo Snow, consists of 400 members, 14 elders, 32 priests, 7 teachers, 8 deacons, and includes the branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference—Represented by James Galley, consists of 238 members, 8 elders, 23 priests, 14 teachers, 9 deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumbley.

Birmingham Conference—Represented by J. Riley, consists of 309 members, 11 elders, 18 priests, 12 teachers, 5 deacons, and includes the branches of Birmingham, Greats Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton, and Ashby Wolds.

Staffordshire Conference—Represented by Alfred Cordon, consists of 507 members, 25 elders, 54 priests, 23 teachers, 14 deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane Ends, Audlem, Prees, Tunstall, Leek, Longport, Tittenson Heath, Doncaster, Sheffield, and Brampton.

Garway Conference—Represented by John Needham, consists of 197 members, 2 elders, 12 priests, 7 teachers, 2 deacons, and includes the branches of Garway, Abergavenny, Monmouth, Keven, Orcop, and Euyasharrold.

Cheltenham Conference—Represented by Theodore Curtis, consists of 540 members, 8 elders, 22 priests, 12 teachers, 4 deacons, and includes the branches of Newberry Hill, Rock Hill, Earl Common, Pinvin, Nounton Beauchamp, Edge Hills, Little Dean's Woodside, Ponset, Kilcott, Frogsmarsh, Red Marley, Bran Green, Apperby, Deerhurst, Cheltenham, Norton, and Bristol.

Froome's Hill Conference—Represented by William Kay, consists of 1101 members, 24 elders, 56 priests, 24 teachers, 12 deacons, and includes the branches of Moran's Cross, Ridgeway Cross, Dun's Close, Old Storadge, Broomyard's Downs, Clifton, Widbourn, Brinsteed, Woofren Common, Ashfield, Malvern Hill, Palle House, Call Well, Ledbury, Shaken Hill, Lugwardine, Marden, Bush Bank, Leominster, Ball Gate, Coonis Move, Stoke's Lane, Froome's Hill, Stanley Hill, East Hampton, and Worcester Broad Heath.

Edinburgh Conference—Represented by G. D. Watt, consists of 271 members, 13 elders, 19 priests, 7 teachers, 3 deacons, and includes the branches of Edinburgh, Wemyss, and Stirling.

Glasgow Conference—Represented by John Mc. Auley, consists of 564 members, 23 elders, 30 priests, 20 teachers, 15 deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Towcross, Aardrill, Renfrew, Paisley, Johnston, Bridge of Weir, Kilbirney, Bouchill, Greenock, Brechenny, Nelson, Campsie, and Ayr.

Brampton Conference—Represented by Richard Benson, consists of 171 members, 6 elders, 11 priests, 7 teachers, 2 deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference—Represented by David Wilkie, consists of 71 members, 1 elder, 1 priest, 2 teachers, 1 deacon, and includes the branches of Hillsborough and Crawfoot's Burn.

Bradford and York—Represented by Henry Cuerdon, consists of 54 members, 1 elder, 4 priests, 2 teachers, 1 deacon, and includes the branches of Bradford and York.

Total connected with the Church, at the present time, in England, Ireland, and Scotland:

Members	7514
Elders	220
Priests	421
Teachers	110

From the reports made by the deputies from the different conferences, we are happy to state that the work of the Lord is very prosperous, and that a very general desire is prevalent amongst the Saints generally to gather to Zion; while the whisperings of the spirit among the priesthood have been, "save yourselves from this untoward generation."

Elder Pratt having made some observations on the necessity of revelation being connected with the kingdom of God; and that in accordance with the revelations now given, it was our first duty to gather together to build up Zion and the temple of the Lord, in order that we might receive the fulness of the power of the priesthood, that we might go forth for the last time, and command the attention of the nations, and the chiefs and kings of the earth.

The meeting was then dismissed by singing and prayer.

Afternoon.—Service was opened by singing, "Great is the Lord, 'tis good to praise," &c.

Elder WARD then engaged in prayer, asking a blessing on the bread.

Elder ALBISTON, the patriarch, then rose to bear testimony to the truth of the work of the Lord, and contrasted the fulness of the gospel with what he had previously known of religion through a long series of years. He had been in possession of some light, and the body of people (the Methodists) with whom he had been connected in early life, he was convinced were once a good people; but he now greatly rejoiced in being permitted to see the light of the gospel of Jesus Christ, compared with which, all the systems of men were but as a taper to the sun.

Elder SNOW then asked a blessing on the wine.

Elder GREENHOW, of Liverpool, then addressed the meeting, and gave a statement of his former experience in connexion with the Methodists, afterwards with Mr. Aikin and Mr. Matthews, by whom he was ordained an elder in that society. While in connexion with that people, there was a general consciousness prevailing that something was wanting—that the same results did not follow believing and obeying the word as in the primitive churches; this feeling was confirmed by his receiving a letter from the Rev. Mr. M., advising him, in connexion with others, to rise at four o'clock on certain mornings to pray that they might receive the gift of the Holy Ghost; but all was in vain, for they were not in possession of the authority of the holy priesthood to administer those ordinances through which the blessings flowed.

Elders JAMES RILEY, CROOK, REID, and priest MILNES then addressed the meeting, and bore testimony to the work of God.

The meeting was then closed by singing and prayer.

Evening.—Service was opened by singing, "What are these arrayed in white," &c.

Elder GREENHOW engaged in prayer.

Elder PRATT then addressed the meeting on the duties of the Saints to the public, to God, and to themselves. It is our duty to proclaim the gospel of truth in all places, where it is not known, to the utmost of our power; then, after this, God requires of them that they take measures to make the truth theirs, by ministering to the wants of his servants, and by opening places for the ministration of the word; and if they will not do this, we are clear of their blood: we have done our duty, and the Lord will not require more at our hands. Many of our brethren, by their zeal, have been led beyond what God has required of them. It is not the duty of this church to get up meetings, at a great expense, time after time, to a people that will not hear. There is a time to do it, and a time not to do it. Now, I consider that in England and Scotland, where our brethren have laboured, they have done their duty, in the midst of privation and difficulty, and the public, instead of inviting the servants of God amongst them, have used all their ability to obstruct the progress of the kingdom of God, and have judged it without examination. But, brethren, when you are invited, when the way is opened, then with all your might thrust in your sickle and reap; but where they will not hearken to the repeated offers of the gospel, then keep the means you would expend for yourselves—for the poor—to gather yourselves and build up Zion. There is a time to sow, and a time to forbear. This generation are not going to have the gospel as a pleasant song in their ears continually, whether they become obedient to it or not; no, brethren, we owe a duty to God, to ourselves, to the Jews, to the nations.—Search out the humble in spirit and labour for them.—Though the great work, and I say it unto the elders around me, is to gather together in one, in obedience to the laws of heaven, in order that we may be clothed with power to go forth to all people, and command attention to the mighty work, and I propose to the presidents of conferences and the elders around me, the following motion,

That we feel to encourage and second the exertions of our brethren in Zion, by every means in our power, to erect the Temple of the Lord in Nauvoo; and that the elders in every conference here pledge themselves to teach it as the duty and privilege of all Saints to assist in this glorious work.

Elder G. D. WATT seconded the motion which was carried unanimously.

It was then moved by elder PRATT, seconded by elder WARD, and carried unanimously—

That this resolution be published and sent to Nauvoo, with a request that they publish it.

The meeting was then addressed on the same subject, with much power and effect, by elders BARRETT, DUNN, WATT, C. MILLER, J. GOODFELLOW, LEVI RICHARDS, JAMES RILEY, J. GALLEY, A. CORDON, and W. HULME.

The meeting was then dismissed.

Monday Morning.—The meeting being opened by singing and prayer, elder PRATT proceeded to speak on the business of the day. Truly, the Lord had been mindful of us. It has been now several months since I received any communications from America, with the exception of the "*Times and Seasons*" for February 15th; but since I came here, I have received three numbers of the same, by which it appears that the same spirit is deeply at work on both sides the Atlantic, on the subject of our gathering together and building up Zion. The same spirit inspiring us in temporal matters, which caused him to send out elder AMOS FIELDING, to Nauvoo, on business similar to that of elder SNIDER to this country, as will be perceived by the epistle of the twelve which I will read. [The epistle which we publish as our first article this month, was then read.] Elder P. then continued to address the meeting on the subject of the epistle until one o'clock, when it was closed by singing and prayer.

Afternoon.—The meeting opened at three o'clock by singing the "Spirit of God," &c. After prayer, by elder SNOW, was sung, "O, Zion, when I think of thee," &c.

Elder PRATT then made some further remarks on the simultaneous teachings of the spirit in England and America, in respect to emigration.

The meeting was further addressed by elders MC. CANN, COTTAM, and MILLER.

Elder PRATT then proposed the following resolution,

That the presidents and elders of the several conferences of this realm in conference assembled, hereby pledge ourselves, and agree to instruct the churches, and use our utmost endeavours to fulfil the objects of elder Snider's mission to this land, according to the epistle of the twelve now received.

Seconded by elder WATT, and carried unanimously.

Elder SNOW then addressed the meeting, and stated the method they had adopted in the London conference of raising funds for the temple, which was by holding tea meetings, at which times any one wishing to appropriate anything to this purpose had the opportunity. Elder S. concluded his address by singing beautifully in tongues.

Several of the elders then addressed the meeting; and several spoke in tongues, and interpretations were given.

Elder PRATT cautioned the Saints against extremes, and that while we had done our duty towards those amongst whom we had laboured so long, but who still would not listen, yet we were not to understand that we cease to preach to the Gentiles, but be ready to proclaim the truth with all our heart to every one that will hear. He also wished them to understand, that money or goods that may be forwarded to Nauvoo, for the Temple and Nauvoo House, will not necessarily be a gift, but that it will be appropriated by trustees, and the individuals transmitting it, will become stock-holders in the property to which it may be applied.

The meeting was then dismissed.

Evening.—The meeting being opened by singing and prayer, it was moved by elder A. CORDON, and seconded by elder WARD, "That Leeds, York, Doncaster,

and Bradford be associated in a conference." Carried unanimously.

It was then proposed by elder PRATT, "That elder LORENZO BARNES have the care of the churches in the Leeds conference."

Seconded by elder SNOW, and carried unanimously.

It was then moved by elder GORDON, seconded by elder EYRE, "That Sheffield, and Chesterfield be organized into a conference." Carried.

It was then moved and seconded, "That elder CARRIGAN be appointed to the superintendance of the Sheffield conference." Carried.

Elder PRATT then proceeded to read from the "*Times and Seasons*" an article, entitled, "Try the Spirits," which we expect to publish as soon as possible in the "STAR."

Elder LEVI RICHARDS, and elder WARD spoke on the same subject, when the meeting adjourned to Tuesday, and closed by singing and prayer.

Tuesday Morning. — The meeting opened by singing and elder PRATT engaging in prayer.

Elder PRATT then reviewed the proceedings of the former days, after which he took the present occasion to address the conference on the subject of the "Word of Wisdom," and exhorted the elders to teach, by precept and example, every thing consistent with the words of wisdom, that we might become a healthy and a beautiful people, and transfer the blessing to our posterity.

Several others spoke on the same subject at considerable length.

Elder WARD stated that perfect beauty was only associated with perfect purity, and inasmuch as we were looking forward to be made like unto our glorious Lord, it behoved us to abstain from all things that retarded our approximation to his likeness.

It having been previously announced that the time after the morning service should be appropriated for baptizing, elder WARD addressed the meeting on the "first principles of the gospel."

The meeting was then closed by singing and prayer, and adjourned until seven in the evening.

Evening.—The service being opened by singing and prayer, the ordinance of confirmation was attended to upon seven that had been baptized by elder Pratt. The evening was occupied by addresses and congratulations on the providential and favourable circumstances attending the conference, by the exercise of the gifts of the spirit, and by testimony borne to the truth of the work of the Lord.

The meeting was then closed by singing, "When shall we all meet again," &c. and receiving the blessing of elder Pratt.

Thus terminated the most important conference ever held in the British Isles, by the Church of Jesus Christ, accompanied, as it was, by manifestations of the goodness of God unto us, and an exhibition of love and affection amongst the people, that must have left an impression on the minds of the Saints, which time can never erase.

Notices.

We feel truly thankful that we can this month state that we have received information of the safe arrival of *all* our vessels at New Orleans.—ED.

We have much pleasure in announcing that elder Snider has arrived from Nauvoo, and that he in connexion with elder Pratt, have already commenced their mission to different churches

Also, that we expect, in next month's "STAR," to give some extracts from the "Book of Abraham"—a relick of greater antiquity than the Bible, written on papyrus, and taken from the breast of an Egyptian mummy, now in the possession of, and translated by Joseph Smith.—ED.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

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A FAC-SIMILE FROM THE BOOK OF ABRAHAM.

No. 1.

EXPLANATION OF THE ABOVE CUT.

FIG. 1. The angel of the Lord.—2. Abraham fastened upon an altar.—3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.—4. The altar for sacrifice, by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mamackrah, Korash, and Pharaoh.—5. The idolatrous god of Elkenah.—6. The idolatrous god of Libnah.—7. The idolatrous god of Mamackrah.—8. The idolatrous god of Korash.—9. The idolatrous god of Pharaoh.—10. Abraham in Egypt.—11. Designed to represent the pillars of heaven, as understood by the Egyptians.—12. Representing expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify shaumau, to be high, or the heavens, answering to the Hebrew word, shaumahyeem.

THE BOOK OF ABRAHAM.

The following is a translation of some ancient records that have fallen into our hands, from the catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the BOOK OF ABRAHAM, written by his own hand, upon papyrus.—*Ed. of "Times and Seasons."*

1. In the land of the Chaldeans, at the residence of my father, I, Abraham saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

2. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

3. Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it came to pass that the priests laid violence upon me, that they might slay me, also, as they did those virgins upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, rahleenos, which signifies hieroglyphicks.

5. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the priesthood of thy father; and my power shall be over thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth for ever, for I am thy God.

6. Behold Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

8. Now, Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavour, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee

for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy priesthood) and in thy seed (that is thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of eternal life.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated on the plains of Morch, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Morch, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

"TRY THE SPIRITS."

From the "Times and Seasons."

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise, "for no man knows the things of God but by the spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the bible? It is easy for us to say now; but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil? There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age, and almost amongst all people. If we go among the Pagans they have their spirits; the Mahomedans, the Jews, the Christians, the Indians, all have their spirits—all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired and sent to bring about great events; and the Christian world has not been slow in making up the number.

"Try the spirits;" but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness. Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask, all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God: hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God. A manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel, or have the glories of futurity burst upon their view? No, but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies; a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? surely such an heterogeneous mass of confusion never can enter into the kingdom of heaven. Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy?—Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his colour, his sign, his appearance, his glory? or what is the manner of his manifestation? Who can detect the spirit of the French prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, &c., &c.; or who can drag into day-light and develope the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the priesthood, and having a knowledge of the laws by which spirits are governed;

for, as "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded, through the medium of the priesthood, the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God; together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colours; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows, as a natural consequence, that unless some person or persons have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend, that if one man cannot understand these things but by the spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty; and we shall at last have to come to this conclusion, whatever we may think of revelation—that without it we can neither know, nor understand any thing of God or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain, that without a divine communication they must remain in ignorance.—The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished, and imprisoned the true prophets, and they had to hide themselves in "deserts, and dens, and caves of the earth;" and although the most honourable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honoured, and supported knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things; and how is he to obtain this gift if there are no gifts of the spirit? and how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men, . . . and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? by "prophecy (revelation) and by laying on of hands"—by a divine communication, and a divinely appointed ordinance, through the medium of the priesthood, organized according to the order of God by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth. We read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination, cried before Paul and Silas "these

are the servants of the most high God that shew unto us the way of salvation:" they detected the spirit, and although she spake favourably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her in the developement of her wicked principles, which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant; he knew when he was upon the mountain (through revelation), that Israel was engaged in idolatry; he could develope the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared, 2 Chron. c. xviii, v. 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Saviour, the apostles, and even the members of the church were endowed with this gift; for says Paul, 1 Cor. xiii, "to one is given the gifts of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of spirits*," all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church was enabled, by this principle, "to try those that said they were apostles and were not, and found them liars," Rev. c, ii, v. 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance—that it is material; but that it is more pure, elastic, and refined matter than the body—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it. Without attempting to describe this mysterious connexion and the laws that govern the body and spirit of man—their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years;" that they all move in their respective spheres, and are governed by the law of God; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for "Michael the archangel dared not bring a railing accusation against the devil, but said the Lord rebuke thee, Satan."

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those that were in the maniac said to our Saviour, "art thou come to torment us before the time;" and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen—their necromancers, soothsayers, and astrologers—the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the developement of false spirits in more modern times, and in this our day.

The French prophets, were possessed of a spirit that deceived; they existed

in Vivaris and Dauphiny, in great numbers, in the year 1688, there were many boys and girls from seven to twenty-five; they had strange fits as in tremblings and in faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck's Theological Dictionary.] Now, God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles' day any thing of this kind. Paul says, "ye may all prophecy one by one; and if any thing be revealed to another let the first hold his peace, for the *spirit of the prophets, is subject to the prophets;*" but here we find that the *prophets are subject to the spirit*, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit—being only under its control. Paul says, "let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men, and women, as above described. The same rule would apply to the falling, twitchings, swoonings, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess and wrote a book of propheeies in 1804: she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son that was to be the Messiah, which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know any thing, to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher and declared that she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards *those that are Christ's at his coming;* then cometh the end." But Jemimah, according to her testimony, died and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous? when God breathed into man's nostrils he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body; nor did his body live until his spirit returned in the power of his ressurrection: but Mrs. Wilkinson's soul (life) was in heaven, and her body without the soul (or life) on earth, living (without the soul, or) without life.

The Irvingites are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians. They commenced about ten years ago in the city of London, in England. They have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but, withal, wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues; and, in some few instances, the gift of healing.

The first prophetic spirit that was manifested, was in some Miss Campbells that Mr. Irving met with while on a journey in Scotland; they had, what is termed among their sect, "utterances," which were evidently of a supernatural agency. Mr Irving falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They there were honoured as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers had to keep silence: they were peculiarly

wrought upon before the congregation, and had strange utterances, uttered with an unnatural shrill voice, and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity, there is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, it is supposed, spoke in correct tongues and had true interpretations.

Under the influence of this spirit the church was organized by these women: apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter, afterwards one of the principal prophets, upon going into one of their meetings, says, I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me; it did so, and I began to prophecy. Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses," spoken of by John were to prophecy: that they, "the church and the spirit," were the witnessess, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Saviour was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place; but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites; but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there any thing in all this that is wrong.

1st. The church was organized by women, and "God placed in the church, *first apostles, secondarily prophets;*" and not, *first women.* But Mr. Irving placed in his church first women; *secondarily apostles;* and the church was founded and organized by them. A woman has no right to found or organize a church. God never sent them to do it.

2nd. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church. Now the scripture positively says, "thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan who is emphatically called "the *accuser* of the brethren."

3rd. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophesy; whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets are subject to the prophets; but those prophets were subject to the spirits—the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer, that Mr. Baxter's brother was under the influence of the same spirit as himself, and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again, it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own, as they were under the control of that

spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they, of course, could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv, 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed—their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? did not the apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death the moment they embraced christianity; and no one, without a knowledge of the fact, would confess it and expose themselves to death; and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, "I know thee who thou art, the '*holy one of God.*'" Here was a frank acknowledgement, under other circumstances, that *Jesus* had come in the flesh. On another occasion the devil said, "Paul we know, and *Jesus we know*"—of course come in *the flesh*. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God—to cause the spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely: they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder. Another, a woman near the same place, professed to have the discerning of spirits, and began to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proved to be false. She placed herself in the capacity of the "*accuser* of the brethren," and no person, through the discerning of spirits, can bring a charge against another; they must be proved guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church, which were of Satan appearing as an angel of light:—A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods an angel would appear to her. She went at the appointed time and saw a glorious personage descending arrayed in white, with sandy coloured hair: he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland:—Isaac Russell of Mo. and Gladdon Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the rocky mountains, led by three Nephites, but the Nephites never came and his friends forsook him all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned, and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had have been governed by the revelations given before, he might have known that no man was to write revelations for the church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil.

EDITOR.

EARTHQUAKES, AND FALL OF RED RAIN.

St. Domingo.—The American papers brought by the Acadia contain intelligence of an appalling visitation which occurred on the 7th of May last, and two or three succeeding days, at the island of St. Domingo. An earthquake, equal in its destructive effects to any on record, had demolished the town of Cape Haytien, with, it is feared, several other places along the same side of the island, and caused the loss of many thousands of lives. The shock was felt all over the island, but the chief devastation appears to have been confined to Cape Haytien and the surrounding districts. The shocks were numerous and very severe, so that hardly a building has escaped injury, while, in those places where the convulsion was felt in its fullest force, the dwellings have been thrown down and the inhabitants buried beneath the ruins. Cape Haytien appears to have been visited by a series of the most afflicting calamities; for immediately after the most violent shocks, and while the earth was still trembling, as it were, with the first excitement, a fire broke out in the midst of the town, which burned with fearful violence, and destroyed multitudes; after which the sea rose and overwhelmed the community, as if to prevent even a remnant of the doomed inhabitants from escaping. The population of the town, previously to this disaster, was 15,000, of whom, if we may credit the accounts, only one solitary individual survives. The shocks were still succeeding when the accounts left; and, in the midst of the grief of some, the fears of others, the consternation of all, and the natural confusion of such a series of fearful incidents, the intelligence is, necessarily, somewhat vague and unconnected. We collect, from the several accounts, the following particulars:—

At mid-day, on Saturday, the 7th of May last, a large meteor was perceived passing to the east over the island. The heat was excessive, and thick clouds hung over the neighbouring mountains, going in a direction from the southeast to the northeast. At twenty minutes past five o'clock in the evening, some severe shocks of an earthquake were felt at Port-au-Prince, which put the whole town in commotion. The convulsions were distinctly felt by those on board the vessels in the roads, and some of the seamen stated, that they were sensible of them before they saw the houses shake. The general opinion has been that the oscillations came from the north and proceeded south. The second shock, which was the most violent lasted about three minutes. The affrighted population abandoned the houses, and the streets were quickly filled with people running in all directions. There was scarcely a house in the place that did not suffer damage, and many were rendered scarcely habitable. During the nights and days of Saturday, Sunday, Monday, Tuesday, and Wednesday, the shocks were repeated at intervals, and one writer states, that it seemed, during those days, as if the ground on which they were walking were continually quaking.

While the citizens of Port-au-Prince were anxiously desirous of learning the fate of their friends, relatives, and neighbours in other parts of the island, intelligence was brought to them that Cape Hayti had entirely disappeared, and with it two-thirds of the population. Such families as were enabled to escape fled to Josette, where they were without clothing, asylum, or provision. Further accounts arrived subsequently which stated, that a fire broke out after the earthquake, which burned with great rapidity, till, on Monday, the 19th, it reached the powder magazine, which was destroyed, and with it the greater portion of the miserable remnant of the inhabitants. The latest accounts received at Port-au-Prince state, that during a repetition of the convulsion, the sea had risen and completely overwhelmed such of the inhabitants as were not already buried beneath the ruins, or as had escaped the fire. One person only a Mr. Dupuy, had, according to this account, escaped. The governor of Limbe, a place near the Cape, stated that, after the first shocks, he sent to the city for news. His aid-de-camp found the city in ruins covered by the sea, with the exception of a small portion, where were assembled the surviving inhabitants and authorities, most of whom were grievously wounded and mutilated.

All parts of the island from which intelligence has been received were scenes of devastation. Saint Marc and Gonaives had suffered severely. In the former place many of the houses were so much shaken that they could no longer be inhabited with safety, and at Gonaives many habitations were thrown down and all the buildings in the place more or less injured. The shock caused some lucifer matches in a druggist's shop to ignite, which set fire to the premises. The flames spread; and as not a drop of water could be obtained, an entire square was burned down. Most of the public buildings had been thrown down by the convulsions. The merchants had removed their goods from the stores and piled them in the squares, whence a vast quantity of property had been stolen.—Many of the population were killed and wounded. The survivors passed the ensuing nights in the open air.

The earthquake was felt at Ponce and at Porto Ricco, but little damage was done.

Greece.—Letters from Athens, of the 28th ult., state that several violent shocks of an earthquake were felt in various parts of the Peloponnesus. On the 18th, at Sparta, the shocks lasted from twenty-five to thirty seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelas, near the village of Drouchas. An old tower, situate in the town of Magoulcs, was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenic College and several houses were destroyed. The water of the wells and springs became turbid, and an enormous rock, having detatched itself from the summit of Mount Mistra, rolled with terrific noise into the town. At Calames the first shock, felt at half-past nine o'clock, lasted between forty and fifty seconds, and there were ten others, from that hour until midnight, at intervals of three-quarters of an hour. Most of the houses were damaged, and several in the neighbourhood actually gave way. Upwards of fifty dwellings were thrown down at Arcopolis, and fifteen towers crumbled at Œtylus. Many persons were buried under the ruins of the houses in the province of Maina. At Androusa several churches fell in. On the 25th ult., at about four o'clock, a.m., another shock was felt at Patras, which lasted about a minute and a half.

The *Courier Grec* announces that a red rain had fallen at Tripolitza and elsewhere, and that the Minister of the Interior had collected information respecting that phenomena, which would be submitted to the examination of the medical board.—*Liverpool Albion.*

The Millennial Star.

July 1, 1842.

When we reflect on the great purposes of God in the salvation of man, which, indeed, is not only to effectuate good for him; but, through the efficacy of the atonement of Jesus, to redeem the world —to remove from it the curse of sin—and to bring the planet on which we dwell, back again into the presence of God, and

to make the intelligences which people it, fit recipients of his own glory, in order that they may become one with the Father and with the Son, even as they are one. We say, that, when we reflect on these sublime purposes, we cannot but feel astonished that the religious public can possibly for a moment suppose, that the present multifarious creeds and sects will be the agency by which the God of heaven shall effect his will.* His ways are not, indeed, as our ways, nor his thoughts as our thoughts; and, truly, "the heart of man is deceitful above all things and desperately wicked;" for while the professed followers of the meek and lowly Jesus condemn the Jews for their treatment of him, and look upon it as a display of the most diabolical conduct that ever degraded man, and justly so, yet we feel bold to ask the question—how would the present generation have acted in similar circumstances, with their present principles and feelings? Here was the Jewish religion, originally established by divine revelation, with its horde of priests and its splendid ritual; when, lo! an individual rises up from obscurity, of humble origin, a carpenter and the son of a carpenter, whose parents were known to many, whose brothers were James, and Joses, and Juda, and Simon, and whose sisters were there with them; and yet this individual comes forth to the public, declaring that he had had a previous existence—that he had come forth from the Father—that he was one with him, and thought it not robbery to declare himself equal with God. Yes, we ask the question, how would the present generation of religionists have received him? would they not have denounced him as the greatest of impostors and blasphemers? There was nothing in his origin, conduct, or teaching, with which they could have sympathised. God chooses the weak things of the world to confound the mighty; but the dictates of modern wisdom would select the wise, the learned, the eloquent, and the accomplished for their purposes; for is not, indeed, every system of the present day upheld by the subtlety and skill of its advocates, and not by the irresistible principles of truth?

The authority which the Saviour claimed would have found no allegiance in them, his professed mission by divine revelation would not have been listened to by those, who, for ages, have had a *form* of godliness yet deny the *power*. And let us remember God will ever act like himself; and we again express our surprise at the infatuation of the religious world, in supposing that the great and consummating work of God is to be effected by agency, so unlike God in all things, so widely at variance with all history of his ways, and so destitute of power. Well may the prophet exclaim, "Stay yourselves and wonder: they are blind and make you blind: they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes: the prophets, and your chief seers hath he covered. And the vision of them all is become unto you as the words of a book that is sealed up, which they deliver to one that can read, saying—read this, I pray thee. Then shall he say—I cannot, for it is sealed. And the book is given to him that cannot read, saying—read this, I pray thee; and he shall say, I cannot read. Therefore the Lord said—because this people come near unto me with their mouth, and honour me with their lips,

* The Rev. J. Angus, secretary to the Baptist Missionary Society, declared at the late meeting at Liverpool, that the greatest difficulty with which they had to contend was the hostile operations of the agents belonging to the Society for the Propogation of the Gospel, who were proclaiming aloud to the natives, and amongst the heathen, that none had a right to convert them but themselves—that they alone were the followers of Jesus and the representatives of the apostles; and, in consequence, all their (the Baptist) services, and all their ministers and ordinances were entirely in vain.—*Albion.*

It is also stated in the writings of the lamented missionary, Williams, that in the South Seas they were necessitated to make terms with the Wesleyans to labour in seperate localities, lest the diversity of their teachings should become known to their converts, and produce disastrous results for their individual interests.

but have removed their heart far from me, and *their fear toward me was taught by the precept of men*; therefore behold, I will again do a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."* Indeed, this great event to which the prophet alludes, transpired some fourteen years ago; and how has it been received? He has, indeed, commenced to do a "marvellous work and a wonder," by causing his servant JOSEPH, who was not learned, to be the instrument in bringing forth the record of the house of Joseph, and with it the Fulness of the Gospel. And what is the result? The religious public, with a morbid sensibility, denounce the Book of Mormon as a tissue of weakness and blasphemy, and the propagators of its simple and sublime principles as the greatest impostors that have ever arisen. Invention has been racked to put down the work of God; self-opinionated men, wise in their own conceits, vainly hoped that a little time would put a stop to the progress of the work; savage bigotry, with fiendish zeal, went forth shedding the blood of the Saints, despoiling their homes, and inflicting upon them every act of injustice. And has the work stayed in its progress? nay, but on the contrary; the truth is onward with unexampled success; the God of heaven is manifesting his purposes in gathering the honest in heart, who through obedience to the simple truth of the gospel, have entered into covenant with himself; and by revealing unto them continually more of his will, in order that they may do it, and live by every word that proceedeth out of his mouth. We congratulate the Saints of the Last Days on their inestimable privileges in having raised up unto them a servant of the Lord, like unto Moses, to guide his people and make known unto them the purposes of the Most High.

We have much pleasure this month in being able to give an illustration and extract from the BOOK OF ABRAHAM; a book of higher antiquity than any portion of the bible. Singular is the providence by which this ancient record fell into the hands of the servant of the Lord, JOSEPH SMITH. A gentleman, travelling in Egypt, made a selection of several mummies, of the best kind of embalming, and of course in the best state of preservation; on his way to England he died, bequeathing them to a gentleman of the name of CHANDLER. They arrived in the Thames, but it was found the gentleman was in America, they were then forwarded to New York and advertised, when Mr. CHANDLER came forward and claimed them. One of the mummies, on being unrolled, had underneath the cloths in which it was wrapped, lying upon the breast, a roll of papyrus, in an excellent state of preservation, written in Egyptian character, and illustrated in the manner of our engraving, which is a copy from a portion of it. The mummies, together with the record, have been exhibited, generally, through the States, previous to their falling into our hands. Mr. CHANDLER was, of course, anxious to find some one who could interpret or translate this valuable relic of antiquity, and, we believe, on one occasion, met with an individual who was enabled to decipher a small portion, or, at least, to give an opinion of what he supposed its meaning to be. He every where heard mention of JOSEPH SMITH and the Book of Mormon, but so generally associated with something slanderous, that he could scarcely think seriously of applying to him. But at length, however, he called upon Mr. SMITH, to inquire if he had a power by which he could translate the ancient Egyptian. Mr. SMITH replied that he had, when Mr. CHANDLER presented the fragment which had been partially interpreted. Mr. SMITH retired into his translating room, and presently returned with a written translation in English, of the fragment, confirming the supposed meaning ascribed to it by the gentleman to whom it had been previously presented. An event, of a nature so extraordinary, was of course soon noised abroad, when a number of gentlemen in the neighbourhood, not connected with the Saints, united together, and, purchasing the record together with some or all of the mummies, made Mr. SMITH a present of them. The record is now in course of translation by the means of the Urim and Thummim, and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt. After his death, it is supposed they were preserved in the family of the Pharaohs and afterwards hid up with the embalmed body of the female with whom they were found. Thus it is, indeed, true, that the ways of the Lord are not as man's ways, nor his thoughts as our thoughts. Here, then, is another subject for the Gentile world to stumble at, and for which to persecute the Saints, not knowing that there is nothing hidden but what shall be brought to light, and nothing secret but what shall be discovered. Let us have no revelations is the popular cry of the day; any one's creed but God's. How true were the word's of Jesus, "because I come unto you in my father's name ye will not receive me; if another should come in his own name, him ye will receive."

The language of the present generation is, we can believe in the marvellous works of God in former ages, but not now; how will they be confounded as the mighty purposes of Jehovah roll on unfolding mystery after mystery to his people, while his judgments are pouring out upon the ungodly and the unbelieving.

Let the Saints be faithful and watchful, and be ready to receive all things that God shall be pleased to communicate for their well-being in these the last days; bearing in mind that his great and finishing work, his gathering of the Saints together into one, in order to establish his kingdom, the dominion of which shall be universal, and all powers become subject unto it, will require revelations peculiar to itself, such as were never communicated at any former period of time. Now is the day of the trial of our faith, the day of warfare and of strife against the powers of darkness; but anon shall be the day of triumph, blessed shall they be who endure unto the end, and overcome, and swell the song of victory, for they shall have power over the nations to rule them with a rod of iron, and they shall have given unto them the morning star.

* Old translation.

Items of News.

We rejoice to say, that in the midst of all the slander and calumny that the powers of evil combined can possibly heap upon the cause of God, the work is still rolling on very satisfactorily. In Liverpool, the weekly addition averages from eight to ten, with an increasing and attentive congregation.

From elder Cuerden of Bradford, we have received intelligence that the number of members had increased to fifty-four, with the expectation of confirming some fifteen more the following week. Indeed, in every neighbourhood from which we have received intelligence, the work is steadily onward, and we trust that the additions that are made in these days of trial and persecution, may be mostly permanent; for they must be determined and faithful men that steadily count the cost, and confess not only that Jesus has come in the flesh, but that he has renewed his covenant, and that his religion is a religion of revelation; not ushering his followers into eternity, with "shadows, clouds, and darkness resting upon it," but bringing "life and immortality to light," for which the gospel was originally designed, and opening a glorious vista into the future, by which the people of God can attain unto the knowledge of things to come.

Let the Saints rejoice in their high and holy privileges, for "God hath spoken good concerning Israel, and the time to favour Zion, yea, the set time, is come."

And let the Saints in Britain look unto the land appointed for their gathering, and at the glories to be revealed, and take courage. Let them cast away every superstition, and receive with gladness the teachings of the prophets of the Lord —let them fear no danger, but pressing onward trust in God, who shall purify them by his spirit, and preserve them unto everlasting life; for blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit their is no guile.—ED.

Correspondence.

EXTRACT FROM A LETTER

In the "Times and Seasons."

"Out of Zion, the perfection of beauty, God hath shined"—the little stone is becoming a mighty rock, and the Saints of Latter-days are now beginning to bask in the sunshine of God's benignity. Look at our beautiful city, swarming with a busy, free, and enterprising population; and our magnificent temple, moving forward like the ark of the covenant in bye-gone days? Truly "God is our refuge and strength, a very present help in trouble." By hundreds, and by thousands are the people hearing and obeying, the glad tidings of salvation. The north has given up, the south has not kept back, the sons of God are *gathering* from far, and his daughters from the ends of the earth. The domes of this stupendous city, this great gathering place for the Saints, will soon be towering in the air; and soon it will be said of it as it was said of its great prototype, "beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King." The word has gone forth, "gather my people together;" and they are *gathering*—the air already darkens with the happy multitude. The throng increases—the ocean heaves, bearing upon her proud bosom thousands of human beings, just loosed from tyranny and oppression, from the land of despotism, to this fair haven of reposo—"the land of the free, and the home of the brave." But it stops not here. Our rivers groan with the weight of emigrants, borne upon the face of the waters, on their way to Nauvoo,—the *beautiful city of rest;* and thousands more are on their way. Great God! who can foresee the perfection of glory that awaits the grand result—the *finale* for the kingdoms of this world are soon to become the "kingdoms of our Lord, and of his Christ." For "when the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner—to loose those that are appointed to death —to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are *gathered* together, and the kingdoms, to serve the Lord."

Poetry.

I SAW HER FADE.

I saw her fade, and gently did she sink,
Like the fair flower, that, covered from the storm,
Yet lives awhile in beauty; you might deem
Its frail thread of life could not be broken,
Or, that the liquid aid supplied, might yet
Preserve its being, and prevent decay;
But still it dies; like all the fair of earth,
Too frail, too weak to stay. And so she sank!
For we had fondly hoped, that, the kind aid
By friends administer'd, might still be blest
To raise her drooping frame, that once again
We might behold her blooming in her prime;
But no, she died! and, like the lovely flower,
When wither'd by decay, and all that once
The eye did love to look upon is gone,
Yet leaves a fragrance sweet behind, even so
Her memory lives—in the heart's deepest cells
'Tis treasur'd; for, O! 'twas sweet to mark her
As she lay upon that couch of death—bright,
With triumph, was her brow—for she had made
Her peace with God, and in atoning blood
Her soul was wash'd; whilst on the wings of faith
Her spirit soar'd on high, ere yet from earth
Its bands were loos'd. Sweet were the words she spoke,—
We breath'd the air of heav'n as we stood
Around her bed, and when her spirit pass'd,
We felt the longings of the soul to reach
Its glorious destiny, and share the bliss
Of one we lov'd so well. THOMAS WARD.

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THE BOOK OF ABRAHAM.

(Continued from page 36.)

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife, and they will kill you, but they will save her alive; therefore see that ye do on this wise—let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, look with thine eyes saith it: it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose

reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shinehah, which is the sun. And he said unto me, Kokob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before, they shall have no end, they shall exist after, for they are gnolaum or eternal.

21 And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other—there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads forever and ever.

23. And the Lord said, who shall I send? And one answered like unto the son of man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and

they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said (the Gods) let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening, they called day; and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said, let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse so that it divided the waters which were under the expanse, from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day, and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth, and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. And it came to pass, that, it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

28. And the Gods said, let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, we will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day, and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the

beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves and said, let us go down and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold! we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold! we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold! they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening they called day, and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground; but there went up a mist from the earth and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him.

HISTORY OF JOSEPH SMITH.

From the "Times and Seasons."

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that, the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our bible. Instead of quoting the first verse as reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch;" and again, he quoted the fifth verse thus: "Behold, I will reveal unto you, the priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet

x Oliver Cowdery

fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it where, a conduit open right up into heaven, and he ascended up till he entirely disappeard, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grevious judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labours of the day, but, in attempting to labour as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of any thing. The first thing that I can recollect, was a voice speaking unto me, calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

To be continued.

BAPTISM FOR THE DEAD.

From the "Times and Seasons."

The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to several notions of virtue and vice. The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith, and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; he views them as his offspring, and without any of those contracted feelings that influence the children of men, causes "*his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust. He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, not according to the narrow contracted notions of men, but "according to the deeds done in the body, whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey, or India: he will judge them "not according to what they have not, but according to what they have." Those who have lived without law, will be judged without law, and those who have a law will be judged by that law. We need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God he must be eternally damned—without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme, but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come;* evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven.

Peter, also, in speaking concerning our Saviour says, that he went and preached unto spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah. 1 Pet. iii. 19, 20. Here, then, we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not. Let his own declaration testify. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. Isaiah has it, "*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house.*" Isaiah xlii. 7. It is very evident from this that he not only went to preach to them, but to deliver or bring them *out of the prison house.* Isaiah, in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited.*" Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth pertaining to the plan of salvation, before it rolled into existence, or ever

the "morning stars sung together for joy." The past, the present, and the future, were, and are with him one eternal now: he knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, their apostacies, their crimes, their righteousness and iniquity. He comprehended the fall of man and their redemption; he knew the plan of salvation and pointed it out; he was acquainted with the situation of all nations and with their destiny; he ordered all things according to the council of his *own* will; he knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances and the laws of the kingdom of God, whether in this world or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of. For instance, it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without hope—

"Infinite years in torment must he spend,
And never, never, never have an end."

And yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary:—two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on to a can, the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on to somebody's boot; they none of them can go in time—the man dies and goes to hell: one of these is exalted to Abraham's bosom, he sits down in the presence of God, and enjoys eternal, uninterrupted happiness; while the other, who was equally as good as him, sinks to eternal damnation, irretrieveable misery, and hopeless despair; because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense. At such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents according to their several crimes; surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man: and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for, "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and *how can he preach except he be sent;*" consequently, neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is *sent* of God; for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard, and being without law, will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our fathers? will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah, who were visited by our Saviour (who possessed the everlasting, Melchizedec priesthood), and had the gospel preached to them by him in prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God, which says, "except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven:" they were baptized, of course, not for themselves, but for their dead. Crysostum says, that the Marchionites practised baptism for the dead: "after a catochumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead, and so they baptized the living for the dead."

The church, of course, at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures; hence, Paul, in speaking of the doctrine, says, "else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" 1 Cor. xv. 29.

Hence it was that so great a responsibility rested upon the generation in which our Saviour lived, for, says he, "that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." Matthew, xxiii, 35, 36. Hence, as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the prophecies are fulfilling; as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter-day: "and saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: "for the time past of our life may suffice us to have wrought the will of the Gentiles." . . . . For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—Ed.

SABBATH SCENE IN NAUVOO, OR SKETCH OF A DISCOURSE BY PRESIDENT JOSEPH SMITH.

From the "Times and Seasons."

A large assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by president Joseph Smith, upon the subject of baptism. A child of Mr. Windsor P. Lyons being deceased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection, which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chap. of Revelations, and said,

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these:—this world is a very wicked world; and it is a proverb that the "world grows weaker and wiser;" if it is the case, the world grows more wicked

and corrupt. In the early ages of the world, a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth; and he has much sorrow to pass through here, the Lord takes many away even in infancy that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore if rightly considered, instead of mourning we have reason to rejoice, as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help, until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning, and not wait for the death-bed to repent: as we see the infant taken away by death, so may the youth and the middle aged, as well as the infant, suddenly be called into eternity. Let this, then, prove a warning to all, not to procrastinate repentance or wait till a death-bed; for it is the will of God that man should repent, and serve him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die. Also the doctrine of baptizing children, or sprinkling them or they must welter in hell, is a doctrine not true, not supported in holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying, is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable and wicked world. Notwithstanding all this glory, we for a moment loose sight of it, and mourn the loss; but we do not mourn as those without hope.

"My intention was, to have spoken upon the subject of baptism, but having a case of death before us, I thought proper to refer to that subject. I will now, however, say a few words upon baptism, as I intended. God has made certain decrees which are fixed and immovable; for instance, God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there; for it is a decree of the Lord, that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water, and of the spirit, ye cannot enter into the kingdom of God," saith the Saviour. It is a sign and commandment which God has set for man to enter into his kingdom. Those who seek to enter in any other way, will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to, a celestial glory; and God has decreed that all who will not obey his voice, shall not escape the damnation of hell. What is the damnation of hell? to go with that society who have not obeyed his commands. Baptism is a sign to God, to Angels, and to heaven, that we do the will of God: and there is no other way beneath the heavens whereby God hath ordained for man to come to him to be saved and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain—then you have the promise of the gift of the Holy Ghost. What is the sign of the healing

of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

"What, if we should attempt to get the gift of the Holy Ghost through any other means, except the signs or way which God hath appointed; should we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless so and so.

"There are certain key-words and signs belonging to the priesthood, which must be observed to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost, and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man and it obey him; for the spirits might say unto him, as they did to the sons of Sceva—"Paul we know, and Jesus we know, but who are ye!" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

"As concerning the resurrection, I will merely say that all men will come from the grave as they lie down. whether old or young; there will not be added unto their stature one cubit, neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God and the Lamb, with bodies of the same stature they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light, glory, and intelligence which is prepared in the celestial kingdom: "blessed are the dead who die in the Lord; for they rest from their labours, and their works do follow them."

"The speaker, before closing, called upon the assembly before him to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the holy spirit of God may rest upon this vast multitude. At the close of the meeting, president Smith informed the congregation that he should attend to the ordinance of baptism, in the river near his house, at two o'clock; and at the appointed hour, the bank of the Mississippi was lined with a multitude of people, and president Joseph Smith went forth into the river, and baptized with his own hands, eighty persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized, was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith; the first of her kindred that have embraced the fulness of the gospel. At the close of this interesting scene, the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism, the congregation again repaired to the grove, near the temple, to attend to the ordinance of confirmation; and, notwithstanding, president Smith had spoken in the open air to the people, and stood in the water and baptized about eighty persons, about fifty of those baptized received their confirmation under his hands in the after part of the day. While this was progressing, great numbers were being baptized in the font."

Those who wish for further information concerning the scenes of the sabbath in Nauvoo, or any other day in the week, would do well to "come and see."

W. WOODRUFF.

EVANGELICAL RELIGION.

To the Editor of the "Times and Seasons."

Sir,—Having been in the habit of late of perusing the "*Cross and Journal*," a Baptist periodical, published in Columbus, Ohio, to search out the pure principles that are advocated by this advocate of righteousness. In my investigations, I happened to blunder over the following extracts; as they were interesting to me, I had the vanity to suppose they might be the same to yourself. If they are, and you should judge them worthy of a place in your valuable periodical, they are at your disposal, together with my reflections upon them.

"Prayer was offered up by the Rev. Dr. Jenks, after which, Mr. Knapp addressed them in a sermon of an hour and a half in length, from the words of Saul of Tarsus, Acts, ix, 6, 'Lord what wilt thou have me to do?' . . . . . The text is the language of a young convert. . . . The enquiry is not where you can enjoy the most; but where you can do the most for the glory of God. Some of you, in answering this question, may be called to preach the gospel, others to go on a foreign mission."

1. "The first answer is, "take my yoke upon you." Unite yourselves to the people of God. Join some evangelical church."

* * * * * * * *

5. "Search the scriptures." "If you have irreligious books, novels, or books on universalism, burn them up. Make the bible your study. Carry it in your pocket: have it at hand at all times, and as much as possible commit it to memory. Be in the habit of reading it upon your knees, and of looking directly to the spirit of God to enable you to understand it."

Having perused the above passages, sir, and not being very quick of apprehension, I examined them a second time, when I had the following reflections:—"Prayer was offered by the Rev. Dr. Jenks." Well, now, that seems to be good. Afterwards, Mr. Knapp preached *from* the words of Paul of Tarsus: "Lord what wilt thou have me to do?" These seem to be good words—they are scriptural words; and I think Mr. Knapp has preached FROM them well. He has not troubled himself with the subject referred to in the text at all; but perhaps it is not elegant, or orthodox, for *evangelical* ministers to adhere to the scriptures, and therefore he preached *from* the text. "Unite yourselves to the people of God." Well, now, who are the people of God? Which, of all the multifarious sects shall I join? He answers, "join some evangelical church." But then, what is an *evangelical church?* Is it a church that believes part of the scriptures; or one that believes all of them; or one that believes none of them? I see that Mr. Knapp has preached *from* the scriptures, consequently, he has not much confidence in them, or he would have quoted their authority. Perhaps the church that he belongs to is evangelical; but then he advises, in the fifth paragraph, to "search the scriptures." If you have any irreligious books, novels, or books on Universalism, burn them up. What kind of novels am I to burn? Religious novels, or is it only irreligious novels? I think a religious fiction, or lie, must be as bad as an irreligious one. Well, to search the scriptures is good, but it seems to me as though Mr. Knapp would have me search, study, and read them as I would Homer's Illiad, Euclid, or Virgil, to obtain a refined taste and a classical education, rather than to be governed by its precepts; for the scriptures say nothing about burning Universalist's books, &c.; but they tell me to "prove all things, and to hold fast that which is good." Now, if universalism be false, let me prove it false by the scriptures, and not burn their books unread. I perceive, however, that the Universalists, in the estimation of Mr. Knapp, are not an evangelical church.

In looking over the same paper, I find under the head of "communications," upon the subject of Mormonism, the following:—

SCRAPS FROM IOWA, NO. 2.—MORMONISM.

1. *Preventative.*—If they have no foothold in your neighbourhood or town, pay no attention to them. This has often prevented them from doing much mischief.

2. *Remedy.*—If they are making proselytes in your neighbourhood or town, meet them at once, and if you are acquainted with the history and absurdities of Mormonism, you may expose them, but never fail to prove the following things:—

First.—That many of the miracles of Moses, Christ, and Apostles, were performed publicly, in the presence of enemies and friends to induce faith. Ex. iv, 21, 30, 31; "Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people, and the people believed." Ex. viii, 6, 10. "The Lord spake unto Moses, and unto Aaron, saying, when Pharaoh shall speak unto you, saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod and cast it before Pharaoh, and it shall become a serpent." John, ii, 23. "Now when he was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did,"—not before they saw his miracles. John, iv, 45. "The Gallileans received him, having seen all the things that he did at Jerusalem at the feast." "Of five loaves and two fishes, he fed five thousand men, besides women and children." Matt., iv, 16, 21. "While his enemies were watching him, he healed a man's withered hand." Mark, iii, 1, 5; Luke, iv, 5, 10. "He raised the dead when his enemies were present." John, xi, 43, 46. "His enemies admitted the genuineness by his miracles." John, xi, 47. "Tongues were also a sign to those who did not believe." 1 Cor., xv, 22. "Tongues are for a sign, not to them that believe, but to them that believe not."

Second.—That when Christ declined to give a sign, except the sign of Jonas, &c. It was because he had publicly given enough, and that when humbugites try to avoid detection by saying that no sign shall be given, it is a mere get-off and betrays their consciousness that they cannot do what they pretend to do.

Third.—That when Christ required faith in some that he healed, it was because he had before proven by his public miracles that he could heal the sick. This is very different from requiring folks to believe without evidence.

Fourth.—That those miracles of Christ, which were comparatively private, were not those on which he relied to prove his Messiah-ship. Hence, in some cases he did not approve of their being told. Matt. viii, 4, "See thou tell no man," Mark, vii, 35. Luke, v. 14.

Fifth.—That when the gift of tongues were employed on the day of Pentecost, there were persons present who understood the different languages that were spoken; hence, all was in place, all was right. Afterwards as only two or three were allowed to speak at once, and that by course some might have been present who did not understand any of the languages that were spoken, interpreters were allowed to interpret what was preached, and all was still in place. But for a man to pretend, who understands the English language, to speak in an unknown tongue to those who understand the English, is nonsense, and is to them no miracle, unless they know the language that he speaks, and know that he speaks in an unknown tongue, and know that he has not learned it of men.

How honest, fair, and above board, is every thing belonging to the bible; and how different is religious humbuggery. I have by repeated experiments found these remedies to be good. Let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles, and that they are bound to disbelieve all accounts of men working miracles, unless they work them publicly in the presence of enemies as well as friends; and that all who profess to be called of God, as was Aaron, are bound to do as Aaron did. I say let them be put in possession of these facts, and use them to good advantage and the Mormons will shun them.

H. JOHNSON.

After perusing the above, sir, I thought, now these Mormons are, in the estimation of this writer, heretics; and they do not belong to the *evangelical* church, any more than the Universalists do. But thinking that it might be some ignoramus who had written those pieces, and that the columns of the "*Cross and Journal*" were open to all scribblers, I should have passed it over, if I had not met with the following in the prospectus:—"The *Cross and Journal*, is published every Friday morning." . . . "The advocate of sound doctrine, and of untiring christian exertion. The interests of the Ohio Baptist convention, and of other home mission societies in the West, will be particularly regarded." Upon reading the above, I naturally inferred that the Baptist society was an *evangelical* society, and that the worthy editor published those pieces for the special benefit of the Baptist convention; and also for the edification and instruction of other home missions in the *West*. In puzzling my brain, however, to find out the true definition of the word *evangelical*, I was led to infer that the Baptist convention was orthodox and evangelical; and that other home missions in the West were evangelical (which missions they are I know not), but that the Universalists and Mormons are not evangelical is evident. Still, however, I was at a loss to know the import of the term, until I noticed the instructions of the Rev. Mr. Knapp in regard to searching the bible, and then I could only draw inferences from the bible, and the sentiments of the "*Cross and Journal*," by comparing them together; and by strict investigation came naturally to the following conclusions.

1. That Paul was not a member of an evangelical church; for he told the church to which he wrote, to "prove all things and hold fast that which is good." Whereas, Mr. Knapp told the members of his church to burn Universalist's books, &c.; hence, here is a wide difference. The one would prove the books by reading them; the other would burn them without reading—thus following the practice of the Roman Catholics, who burn the books of heretics. The church of Rome must, therefore, be an evangelical church, as it follows the teaching of Mr. Knapp.

2. On the subject of Mormonism, we have given us as a preventative against the horrid evils of Mormonism, the following salutary instructions:—"If they have no foothold in your neighbourhood or town, PAY NO ATTENTION TO THEM. This has often prevented them from doing MUCH MISCHIEF." I find from this, sir, that the evangelical church is of very ancient date, and can be traced through all the history of the church, in every age and generation. There was one in ancient days, the most powerful of any in existence; we have no account of any church being so extensive and united as it was, I mean the antediluvian church, especially those that lived in the days of Noah. So powerful were the principles of evangelicism, that there could only be one family found

who differed from them in religious opinions; I mean, sir, the family of Noah; and so deep rooted were evangelical principles, that among the thousands that then existed, there could not any be found TO PAY THE LEAST ATTENTION TO NOAH'S MESSAGE; hence, they were all purely evangelical. It is true they soon afterwards perished by the flood, but then, that could make little difference, inasmuch as they were orthodox christians, and sound in the faith of evangelical principles, of "TAKING NO NOTICE."

Another very eminent evangelical church existed, in *great* numbers, in Asia; there were several very notable cities that were eminently skilled in the doctrine of *paying no attention* to the messages that might be sent to them. I refer to the famous cities of Admah, Zeboim, Sodom, Gomorah, Zoar, &c. When the angels of God went they abused them, and when Lot spoke to them to depart out of the city, or they would be consumed, "his words seemed to them *as idle tales*," they PAID NO ATTENTION TO THEM; they were profoundly learned in the doctrines of *taking no notice*—in pure evangelical principles.

Without referring to an evangelical church that existed in Babylon, to another at Tyre and Sidon, and to another at Jerusalem, I would briefly mention one in Athens, the great seat of science and literature; they were not, however, fully sound in the faith, for some of them said "what will this babbler say;" but the majority of them shook their heads, and turned away and said, "we will hear thee again concerning this matter:" they *paid no attention*, not only so, but having searched the scriptures according to the advice of Mr. Knapp, I find that the prophets have prophecied of an evangelical church; for, says our Saviour, "as it was in the days of Noah," and "as it was in the days of Lot, so shall it also be in the days of the coming of the son of man." Consequently, sir, the existence of a pure evangelical church, one that *would pay no attention*, is clearly spoken of. And again, in the latter-day, there will be a great church of this kind, to whom it will be said—"I have called, but you have refused, I have stretched out my arm, but ye have *not regarded*." They paid no attention to it.

But this is only one of the leading traits of the conduct of a member of an evangelical church, this is only a preventative; but as remedy, we have the following; if they are making proselytes, "*meet them at once*,"—don't allow them the liberty of worshipping God according to the dictates of their own conscience—show their errors and absurdities—but not knowing what these errors and absurdities were, sir, I had to enquire, and found out that they are so egregiously in error, as to believe that men must believe, and repent, and be baptized, and have hands laid on for the gift of the Holy Ghost, before they can be accepted of God. They are so foolish as to believe what our Saviour says, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." They have fallen into the same error that Peter did when he said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They believe with Paul, "that to one is given the gift of tongues, to another the interpretation of tongues, to another prophecy, to another working of miracles. They also believe what James says, "if any of you are sick, let him send for the elders of the church, and let them pray for him, annointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick, and the Lord shall raise him up." They believe that no man is authorized to preach, unless he is called as they were in the apostles' days. These, then, are many of the absurdities of Mormonism. Now, says Mr. Johnson, "these absurdities must be met;" evidently shewing that evangelical churches do not believe in the absurdities practised and taught by our Saviour and his apostles; no, sir, they do not, and such men must be met at the threshold—met with boldness, and firmness, and promptness. I must again follow Mr. Knapp's advice, sir, and take you to the scriptures with me:—Paul, when he was preaching just such errors as the Mormons preach (I don't know but that he was a Mormon) in Ephesus, was met with promptness by the inhabitants of that great city; they even cried out for two hours, "great is Diana, the God of the Ephesians." They would not allow

the poor fellow to speak. Why every body knew, it was quite notorious that Diana fell down from heaven—it was absurd for Paul to teach anything else; this conduct was truly evangelical, and I have no doubt, sir, but that if Mr. Johnson was to meet a Mormon he would just be as zealous as they were; for Mormonism is notorious for spoiling the craft. So dilligent were many of these evangelicals at one time, that forty of them bound themselves under an oath, that they would not eat nor drink until they had killed Paul; not only so, but Paul himself was a true member of this fraternity, for he hailed men and women, committing them to prison, and scourging them for belonging to the "HUMBUGITES," and caused many of them to blaspheme; however, he apostatized and became an heretic himself; but he soon found that the evangelicals met him with as much promptness as he had met others; they stoned him, put him in prison, whipped him, made his feet fast in the stocks, brought accusations against him, &c., &c., and plainly proved to him that they believed no more in humbugery, than he had done before. Without refering, sir, to the crusades, and to a large church in Italy, who belonged to the evangelicals, I would just mention one of more recent date in the state of Missiouri, worthy scions of the old stock, and members of this honourable fraternity; and as the "*Cross and Journal* is particularly devoted to the interests of missions in the *West*, I expect that they have received some very salutary instructions from its columns. To show to you how zealous they have been, the Rev. M'Coy, a Baptist missionary, who was fully inducted into the blessings of pure evangelical principles, held a tar bucket while some of his worthy coadjutors were taring and feathering one of the Mormons. Another, sir, a worthy brother of his of the christian order, who, at the head of his brethern, went and drove a number of the Mormon women and children from their homes; and so zealous was he in the cause, that he pursued them till the blood gushed from their feet, and their tracks were left in the prairie. They must have been purely evangelical.

The redoutable Bogard, a Methodist minister, was forward also on another occasion, at the head of a company of his own cronies, burning and destroying heretic's houses, plundering their property, &c.; he proved himself evangelical; he had the misfortune, however, since that, to shoot one of his fellow craft; but then he redeemed himself in true evangelical style, by preaching pure orthodox principles from there to Texas. I might also speak of others of the same school, such were Sessial Wood, and Habbot Hancock, two worthy Presbyterian prelates, who, with swords by their sides, came with a number of their fraternity to Dewit, Corrol co. Mo., to dispossess a number of men, women, and children (who had the audacity, in this land of liberty, to worship Almighty God according to the dictates of their own conscience) of their inheritance, and to drive them from their homes. These were evangelical ministers. There were others of the same school, among whom was Col. Pendleton, who had a number of men painted like Indians, engaged in the before mentioned laudable undertaking, according to the rules of evangelical churches.—Gen. Clark, was also a conspicuous character, as also Gen. Lucas, Judge King, Gov. Boggs, and a host of others; and so zealous were they in the propagation of evangelical principles, that they drove fifteen thousand men, women, and children from their homes; killed many and confiscated the property of others; and to shew what pure evangelical principles Gen. Clark possessed, he said, when speaking to the HUMBUGITES, "whether you are innocent or not, is nothing to me; I am determined to see the governor's orders executed"—his orders to exterminate.

Another criterion whereby the evangelical church can be known, is by their asking people to work miracles; for, says Mr. Johnson, "many of the miracles of Moses, Christ, and the Apostles, were performed publicly, in the presence of enemies, and friends, to induce faith." And again, "let the people be put in possession of the fact, that they have a right to see the miracles of those who pretend to work miracles; and that they were bound to disbelieve all accounts of men working miracles, unless they work them publicly, in the presence of enemies as well as friends." I am not aware, sir, of the Mormons professing to do miracles, indeed, I know that they do

not; they merely believe in the same principles that the Apostles believed in. But this is nothing to the point, it is evangelical religion that we are investigating. The grand principle that now comes under our consideration, is, that "miracles must be performed publicly to induce faith." Consequently, Jeremiah, Ezekiel, Hosea, Habbakuk, Amos, David, Solomon, and many other of the prophets, are not entitled to the faith of an evangelical church; for they did not work miracles; and also John the Baptist; there was not a greater prophet born among men, than he, "yet he did no miracle," say the scriptures. What a pity it is, that the bible of the evangelicals should be burthened with such "humbugery;" for they did no miracles "to induce faith," and consequently, an evangelical church has no faith in them. I had a curious thought here, sir, and wondered whether the evangelicals work miracles or not, to prove their religion, as it is a "poor rule that will not work both ways." The grand rule, however, seems to be, that if the Mormons will not work miracles to "induce belief," they are "humbugites!" consequently, if I find a people asking for miracles, I set them down as evangelists. However, as Mr. Knapp tells me to carry my bible in my pocket, to pray over it, to search it diligently, &c., I must take it out of my pocket, and have you search it again with me, sir. I find, then, recorded in Luke, 23, that Herod was a true EVANGELIST, for he sent for Jesus, hoping to have seen some miracle done by him, but it could not be done for him; and no doubt, being a true evangelist, but he thought Christ was a HUMBUG. The evangelical church in Jerusalem, before referred to, had this trait, as well as others; hence they said to our Saviour, "what sign shewest thou." But he would not give so honourable a body as that any answer; and they thought, of course, that he was a HUMBUG. Then there was a respectable church on Mount Calvary, composed of Gentiles and Jews, who cried out tauntingly, "if thou be the son of God, come down from the cross, and then we will believe in thee;" but he did not do it; ah, say they, "he saved others, himself he cannot save." These were PURELY EVANGELICAL. Paul, sir, had a most complete way of getting rid of Mr. Johnson's arguments; he was a sly fellow; hence, says he, "to one is given the gift of faith, to another the power to work miracles." "Do all work miracles? do all prophesy?" Hence, if any of his members had been asked for a miracle, they would have come flatly out, and said, "all do not work miracles;" ah, says Mr. Johnson, a pure evangelist, that is humbugery. "I have a right to look for miracles." But lastly, on this subject, I found a most eminent personage, one that I least expected, belonging to the evangelical church; one who is "the prince and the power of the air;" one who "wanders to and fro in the earth;" one, against whom "Michael the archangel, dared not to bring a railing accusation;" one who has often appeared among the "sons of God;" one who says that "this world, and its glory, and dominion, belongs to him"—coming to our Saviour, and wanting him to make stones bread, and requesting him to "cast himself down from the temple," or to perform some miracle, that he might know that he was the son of God; and, perhaps, the old gentleman would have believed, if he had seen a miracle,—but he did not do it. What a pity.

But having said so much upon this subject, I must now touch upon another, and then close. I find, sir, that it is not truth that the evangelical church are in quest of, but miracles; hence, for instance, although there is so much HUMBUGERY about Mormonism, and it is palpably false and unscriptural; if they would work a miracle, it would be true at once; all its obnoxious features would depart; all its errors would be removed; and it would be changed from the perfectly ridiculous, to the most sublime; error would at once become truth, and wickedness be transformed into righteousness. The evangelicals were no doubt convinced that the magicians of Egypt were of God, for they performed miracles. The witch of Ender, also possessed a supernatural agency, and would of course be believed by the orthodox church. Simon the sorcerer, seems to have been thought an honourable man, and obtained great credence among the orthodox; but unfortunately for our modern evangelical churches, they have not had much of an opportunity of seeing miracles performed; however, as a glorious day is about to dawn upon them, they have cause to lift up their hearts and rejoice; for Paul says, that "Satan will come with all deceivableness, and signs, and lying wonders, and for this cause God will send them strong delusions, that they may believe a lie and be damned; because they received not the love of the truth, but had pleasure in unrighteousness." John says, "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils *working miracles*, which go forth unto the kings of the earth, and of the whole world." Rev. c. xvi, v. 13, 14. John further speaks of a beast that made war with the Saints, and overcame them. The evangelical church in Missouri, have patterned well after their great prototype. But he shall do great wonders yet, so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth, by the means of those MIRACLES which he had power to do, in the sight of the beast. Rev. c. xii. Hence, when the church shall be fully established, it will every way meet the desires and hopes of Mr. Johnson, and all the evangelical church. Its pretentions will be fully attested by miracles, the evangelical church will enlarge its borders, and all the world will wonder after the beast, saying, "who is like unto him."

You will perceive, sir, by this brief synopsis, that evangelical religion has prevailed in every country, and abounded in all nations; that it is as old as the antediluvians, and as modern as the Missourians; and that it has found strenuous advocates in every age, that the prophets testify of it, and that it is likely to be great, powerful, and almost universal; therefore, the editor of the *"Cross and Journal"* may take courage. He has already seen the great prosperity of the HOME MISSION in the WEST, aided by his indefatigable exertions and untiring zeal; and from the prospects that lay before him, as the champion and advocate of evangelical principles, there is every prospect of his becoming honourable in the earth, and of having his name handed down to future generations; and perhaps when it is well with him, he may remember his friend Mr. Johnson.

I. T.

EXTRACTS FROM THE WEEKLY BOSTONIAN.

The Mormons in Boston and Vicinity.

As every thing which relates to this unique sect is interesting at this time, we have concluded to give an account of their affairs in this city and vicinity. This information we have derived from Mr. Nickerson, the presiding elder in Boston. Their meetings are held at No. 82, Commercial Street, on Sunday, at the usual hours of public worship, and are free to all. This church was formed on Wednesday, the 9th of March last, with little more than thirty members, most of whom were baptized by elder Nickerson. The congregation has been large, and a great many have been obliged to turn away in consequence of the crowds which attend. In Chelsea, meetings are held occasionally, and one has been baptized. In Salem, and vicinity, about seventy have been baptized. In Medfield, Medway, Cape Cod, and many other places, meetings are also held. Mr. Nickerson says there never was such a call for preachers as at the present time. The minds of the people, he says, are ready to receive the truth, and the cry is for preachers. In Peterboro, twenty have been baptized in one day. There is a great stir, evidently, and the elder is confident that the people will soon flock in crowds to the "standard of truth." The church in Peterboro, Gilson, and neighbourhood, numbers in all upwards of one hundred. What will the end be?

The Mormons—Joe Smith the Prophet.

Smith is decidedly the greatest original of the present day. He carries all before him when he undertakes an enterprise—knows no impediment—and never halts in his course till he has accomplished his object. His post, at the head of the Mormons, is a conspicuous one, and in a few years with such advancement as he has met with for the past year, will give him a numberless host of followers. We should not be surprised if he should become as omnipotent as ever the Pope was in his palmiest days. He is a genius—and a rare one—and all the armies of Satan, should they confront him in a solid phalanx, would be sure to meet with sore discomfiture, if not with complete annihila-

tion. The true philosophy of *go-a-headity*—the quintessence of concentrated moral and spiritual energy, fears no combat, and although, we cannot say it exactly courts danger, it never flies from the post of duty on its approach. We have so high an opinion of Joe Smith, that we intend to open a correspondence with him, in order to acquaint ourselves with all his secret springs of action, and thus, get all the secrets of his success, public and private, worldly and ecclesiastical.

The chapter from the recently recovered book of Abraham, and the unique cut which illustrates it, on our outside, has occasioned us some expense; but we care not for that, so long as we please our patrons, which we mean to do at all hazards; trusting to the good sense of the most enlightened public in this, or any other universe, for suitable remuneration.

The Mormons hold meetings in Boston regularly on the sabbath, somewhere in Commercial Street, and are equally successful in saving souls, healing the sick, and restoring sight to the blind. Meetings are also held in Chelsea, and the cause is on the increase in that place.

Will elder Nickerson, or some of the brethern, furnish us with the statistics?

The Latter-day Saints again.

We have the pleasure to lay before our readers, the following letter from elder Nickerson, the presiding elder of the church of Latter-day Saints in Boston, who believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness."

Boston, April 11, 1842.

To the Editor of the Daily Ledger.

Dear Sir,—Observing a request in your paper for information of the situation and progress of the Latter-day Saints in Boston, and vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city, and the region round about. I commenced preaching in Boston, on the 30th of May last, in Winchester Hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the old and new testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82, Commercial Street, ever since. There was a branch organized in Boston, numbering thirty, including one elder, and three priests, on the ninth of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity, some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all, a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think, will every one join the church. There is likewise a branch organised in Salem. Brother Snow is preaching there. His church has sixty-two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro, Gilson, and vicinity, where there are several branches, numbering about one hundred. I understand, twenty have been baptized in one day. A branch has been established also in Northbridge, of upwards of thirty members, and is on the increase; elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness of the gospel is preached, and the honest in heart, or the elect of God, will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness, will commence on the earth, which will continue for a thousand years. If any, either priest or people, desire an interview for information, they will please give me their names, street and number, and time that they would wish for me to come and see them, and if possible, I will attend to the call with pleasure. Have you souls worth saving? If so, do not neglect to investigate. Paul's religion persecuted the Saints, but the gospel of Christ, he was not ashamed of, for it is the power of God unto salvation to them that believe.

We believe in faith in the Lord Jesus Christ—repentance—baptism for the remission of sins—laying on of hands for the reception of the Holy Ghost—with all the prophecies and blessings which did follow the ancient Saints—such as casting out devils in the name of Christ, healing the sick, and so forth, which signs do follow many of those that believe, in the city of Boston. Come and see.

FREEMAN NICKERSON.

P. S. Likewise the devil is cast out by the word of God, and the sick are healed by the prayer of faith, and annointed with oil, and the poor have the gospel preached to them without money; and I request the citizens and authorities of the city of Boston, to open a house for the servant of the people, that the Lord hath sent to this city, to warn the people of the destruction which will take place in this generation, that is now on the earth, and teach them how they may escape, and come through, and abide the day of the second coming of Christ, to reign on the earth a thousand years. Quench not the spirit, despise not propheeyings, prove all things, hold fast that which is good.

GOVERNMENT AND INSTITUTIONS OF NAUVOO.

As many thousands of the people of England are emigrating to Nauvoo and vicinity, it becomes necessary for us to impart some further information concerning its temporal affairs, as English and American institutions widely differ in many respects.

Nauvoo is situated on the eastern bank of the Mississippi river, in the county of Hancock, state of Illinois. It is fifteen hundred miles above New Orleans, and about two hundred and fifty miles above St. Louis. The river opposite the city is a beautiful sheet of water, about one mile and quarter wide, and is navigable for steamers to the falls of St. Anthony, six hundred miles above Nauvoo.

This town was founded by the Saints in 1839. On application to the legislature of the state, it was incorporated as a city government, with a liberal charter, which gives it power to elect its mayor and council, who have power to enact and enforce all necessary laws for its government and regulation.

Gen. John C. Bennet, a man of God, and a gentleman well versed in political and military affairs, was elected mayor, and with the assistance of the city council, has proceeded to enact such laws as are necessary for the common good. Among these we rejoice to say, that temperance is enforced, and the sale of intoxicating liquors strictly prohibited.

The city charter includes a literary institution, called the Nauvoo University, which is already in successful operation, and where all branches of learning will be taught. The benefits of this institution are accessible to all the citizens on equal and reasonable terms.

It also includes a military organization, called the Nauvoo Legion, which includes all the military strength of the place.

Under these liberal privileges and enlightened regulations, and located in the heart of one of the richest and most productive and fertile countries in the world, Nauvoo has, in the short space of three years, become one of the largest towns in the west, containing within its corporation, something like 10,000 inhabitants, while many thousands more are settled and are improving in the country around, and hundreds and thousands more are arriving almost daily, as emigrants, from various states and nations. It is more than probable that in the course of twelve months, this city will number from fifteen to twenty thousand inhabitants.—The buildings are mostly temporary cabins, built of wood and are very small, unfinished, and inconvenient; but they are such as are generally erected in the beginning of new settlements in every part of the country, and will soon give place to those of brick and stone. Indeed, several brick buildings are already erected, and hundreds of others are in process of erection. The temple which is now in progress, is built entirely of stone. It is designed to be about 128 feet long, 88 feet wide, and 150 feet high to the top of the spire. The Nauvoo House is building of stone and brick; it is

designed about 240 feet in length fronting on two streets or lanes of an hundred feet deep, and four stories high. This is designed as an hotel or house for travellers and strangers. The streets are regularly laid out from south to north, and from east to west; they are broad and spacious, and straight.

The Legion includes every able bodied male inhabitant from eighteen years of age to forty. Any one of the foreign companies may form and produce to the Recorder (except a few companies who are armed by the state), and are required to do military duty in accordance to the following ordinance; passed March 15th, 1841:—

COURT MARTIAL OF THE NAUVOO LEGION.

Ordinance, No. 1.

Sec. 1. Be it ordained by the Court Martial of the Nauvoo Legion in general conference assembled, That the first, second and third commissioned officers of the Legion of Nauvoo, be constituted members of the court martial for the trial of officers for delinquency, as hereinafter provided, that each company be accepted by the said officers belonging to the said court, and present a list of the same.

Sec. 2. That from and after the 15th day of April next, it shall be the duty of every male inhabitant of the city of Nauvoo, between the eighteen and forty-five years of age to enrol himself in some company of the Legion, by reporting himself to the captain thereof within fifteen days; and every person neglecting or refusing to do so, shall be considered guilty of a breach of military duty, and be subject to one of the penalties hereinafter mentioned, before a court martial, being duly notified by one of the aides for every non-appearance eleven dollars neglect.

Sec. 3. The Legion shall meet a general parade on the first Monday in May, one day in June, one day in August, one day in October, and on the first Monday in November, at such place as the Lieutenant General may appoint, and at such other times as he may deem necessary, by causing the same to be published in the Nauvoo Neighbor, at least ten days previous to the time of parade; and every person liable to do military duty, who shall refuse or neglect to attend any general parade, shall be fined by the court martial, in a sum not less than one dollar, nor more than ten dollars, at the discretion of the court martial, before whom the delinquent may be brought for trial, unless he shall make it appear to the satisfaction of the court, that he was unable to attend, by reason of sickness, or some unavoidable accident, or that he was under twenty-one or over forty-five years of age, or a commissioned officer, in which case he shall be exempt from fine.

Sec. 4. Every commissioned officer, non-commissioned officer, musician or private, who shall appear on parade or muster without arms, shall be fined as the following sums to wit: the Lieutenant General and the Aides-de-camp, fifty dollars; Brigadier Major Generals and Brigadier Generals, twenty-five dollars; Colonels, fifteen dollars; the several Colonels and Majors, ten dollars; Captains, six dollars; Lieutenants, four dollars; and every commissioned officer, non-commissioned officer, musician or private, who shall neglect or refuse to perform himself in full, after the lapse of eight months from the passage of this act, shall be fined in the same manner in addition for each day of parade; every commissioned officer, non-commissioned officer, or musician, who shall neglect or refuse to perform the several duties, shall be fined or cashiered according to the nature of the offence; and every commissioned officer who shall sell, or dispose of his arms, equipments or accoutrements, shall be fined in one half the sum he could have sold the same for, unless he shall have replaced the same with others of equal goodness before the next parade; and every commissioned officer who shall neglect or refuse to attend such parade, shall be fined in one half the sum he could sell the same for, unless he shall have replaced the same with others of equal goodness before the next parade; and every commissioned officer who shall neglect or refuse to attend such court martial, shall be fined in one half the sum he could sell the same for, unless he shall have replaced the same with others of equal goodness before the next parade; and every commissioned officer who shall neglect or refuse to attend such court martial, shall be fined in one half the sum he could sell the same for, unless he shall have replaced the same with others of equal goodness before the next parade; and every commissioned officer who shall neglect or refuse to attend such court martial, shall be fined in one half the sum he could sell the same for, unless he shall have replaced the same with others of equal goodness before the next parade; and every commissioned officer who shall neglect or refuse to attend such court martial, shall be fined in one half the sum he could sell the same for, unless he shall have replaced the same with others of equal goodness before the next parade; and every commissioned officer who shall neglect or refusing, to discharge any duty devolving upon him, or to attend as ordered and directed by the Lieutenant General or any of the Major Generals, or Brigadier Generals, or orders of the lieutenant General, or shall disobey the orders of any of the aforesaid officers, or shall be guilty of any other misconduct unbecoming an officer, shall be fined in a sum not less than ten dollars, nor more than one hundred dollars, at the discretion of the court martial before whom the delinquent may be brought for trial, according to the nature of the offence, and the rank of the officer.

Sec. 5. That no person who is, or may be hereafter exempted by the laws of the United States, from military duty, except such as are compelled by the laws of the United States to do military duty, shall be compelled to do military duty, except in case of war or invasion, or by his own consent, but shall be exempted from all such duty.

Sec. 6. That the Nauvoo court martial, shall be composed of the Major as president, and the Captains of companies as members; and the court of appeals shall be composed of the Colonel as president, the Adjutant as secretary, and the Lieutenant Colonel and Major as members, the court of appeals shall sit in the city of Nauvoo, on the second Monday in April, and at such other times and places as the General may direct.

Sec. 7. The regular court martial shall be a court of record, and shall belong to the civil department of the corporation, shall be holden on the first Monday in September, and the second Monday in March, and such other days as may be appointed by the proper general orders of the Lieutenant General, or the Major General within the city of Nauvoo, or an order of the court.

Sec. 8. The clerk of the Lieutenant General shall be clerk of the court martial, with the same fees as Justice's clerks, and the Aides-de-camp, with the rank of Captains, and appointed by the Aide de camp, with the rank of Captains.

Sec. 9. The court martial shall have power to issue writs of subpœna, and writs of attachment, to compel the attendance of witnesses, and to punish for contempt, and to enforce the rules and regulations of the court, and to issue writs of execution, and to do all other things necessary to the proper discharge of the duties of the court, and to carry into effect the judgments thereof, and the clerk shall have power to administer oaths.

Sec. 10. The court of appeals shall have power to hear and determine all appeals from the court martial, and to affirm, reverse or modify the judgment of the court martial, and to issue writs of execution, and to do all other things necessary to the proper discharge of the duties of the court, and to carry into effect the judgments thereof, and the clerk shall have power to administer oaths.

Sec. 11. The court martial shall consist of a Major, a Captain, three Lieutenants, five Sergeants, one Drummer, and four Corporals.

Sec. 12. The court of appeals shall consist of a Colonel, a Lieutenant Colonel, a Major, and one aide de camp.

Sec. 13. Each Regiment shall be allowed with a Colonel, a Lieutenant Colonel, a Major, and one aide de camp.

Sec. 14. Each Company shall be allowed with a Captain, three Lieutenants, five Sergeants, one Drummer, and four Corporals.

Sec. 15. The Lieutenant General, and the Major General may by their joint and general warrant countersigned by their secretary, call upon any militia officer for the purpose of carrying into effect the provisions of this act.

Sec. 16. That all fines and costs of suits, incurred under the provisions of this act, shall be collected by the proper officer, and paid into the city treasury.

Passed March 15th, 1841.

JOSEPH SMITH, Lieutenant General,
and President of the Court Martial.
JOHN C. BENNETT, Major General
and Secretary of the Court Martial.

The foregoing is in accordance with the laws and experience of the American government, in regard to the militia. It saves the expense, so much to the support and annual training of a standing army in time of peace. It is cheap, it costs something to arm and equip and to devote several days annually to these duties, and it is far more conducive to a standing army, to call out a well armed and well disciplined militia, than for the part of the people to be entirely disarmed. What can the people do in the hands of their own rulers, but submit, when all are disarmed, but a few possessing the power of the sword? Under the pretext of their being kept under and deprived of their freedom, which is often the case in a country where standing troops are supported and quartered.

There is also another peculiar advantage to the Saints to be derived from a well organized and disciplined legion, viz, it affords the surest and best protection against Indians and mobs, which has been so much needed of late, but which our people could seldom enjoy until they were organized, they have at length become able to protect themselves. May the God of armies grant that the Legion may increase in numbers and in strength, till none but its friends dare to mob, and such the power of God to grant unto us, it shall be able to secure the American Republic from the hands of ruin—it causes to be entered the appeal of the eighty-one chosen by the voice of the Lord, and to commence proceedings that shall send summons and commence trial, and the verdict pronounced thereon, that the Legion is to be angel of freedom to the nations—a refuge for the oppressed of every clime. Oh! my soul beats with ecstacy, and thus shall emerge into the ocean of eternity.

In Nauvoo, as well as most other parts of the United States, every able male inhabitant of twenty one years of age and upwards is a voter, provided he has been in the state a sufficient length of time, and has complied with the national laws, which constitute citizenship. The officers of government are appointed by election, and are equally accessible to all qualified persons, according as they can obtain the voice of the people. There being no royalty, no nobility, no privileged classes, none born to rule, therefore all men are, politically, on the same footing. The makers of law, as well as the judges and administrators of law are appointed by the voice of the people.

That is an easy empire to live established and supported in (but excuse me while my church views are expressed) dependence supported by a government appointment. For the Lord hath said he would provide a place and raise a nation.

There are no places in the world where one can live, that is, raise cabbages, potatoes, watermelons, geese, swan, ducks, deer, antelopes, bears, elks, etc., as in Nauvoo and well known. The last are coming by great numbers on the great prairie, several days journey to the west of Nauvoo, and are hunted in great numbers by the Indians. They manage to take the wild horses alive and break and tame them for their use.

To comment upon, or draw a contrast between the government and institutions of America and those of England, would be endless, as every one can see and understand the difference clearly, both in the one, and the evil consequences of the one above the other.

Sweden, then, is the nucleus of a glorious dominion of universal liberty, peace and plenty; it is the organization of that government of which there shall be no end—of that Kingdom of Messiah which shall roll forth from conquering and to conquer, until it shall be said, that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," and the Stars of the Most High are no more cast out nor trodden down by any power on the planet nigher.—Ed.

REMARKABLE VISION.

The following is an account of a remarkable vision of Brock Smith, of Hooksett, Staffordshire, England, taken from her own mouth by P. P. Pratt, June 18th, 1841.

In 1836, on the 26th of December, being carried away in a vision, I was in a beautiful garden, interspersed with grass walks, green pasture, and beautiful fruit trees, looking towards the east. I saw the rays of the sun passing among the shades, the heavens clear and bright, and myself dressed in white, with a hymn book in my hand, and was singing hymns. I then saw the Lord Jesus coming to meet me; he was arrayed in white, and his countenance as the sun; he had twelve angels before

him, and twelve behind him, with harps in their hands, and were singing and playing music; they were all in white, with long hair hanging in beautiful ringlets down their shoulders. The Lord took me by the hand, and said unto me, follow thou me; he led me through a place like unto a prison, and said, behold on thy left; and I looked and beheld the flames of hell; and I cried Lord save me, and he said, surely from this hour thy soul is saved. We then came to the bottom of a steep hill, and I saw at my right hand, as it were, a temple built of pure gold, mingled with glass, we then ascended the hill, hand-in-hand, the twelve angels before and the twelve behind; at the top of the hill were the gates of heaven, as it were, of pearl, cut in beautiful figures, and clear as crystal. At the gates stood two angels with trumpets in their hands, the Lord spoke to them, and the gates flew open; I saw within, the Lord sitting on his throne, which was of pearl, beautifully wrought in figures and ornaments, his countenance was as the lightning, almost too bright to behold; legions of angels were round about him, all singing, and playing on musical instruments. He had in his left hand a roll of parchment, while his right hand was extended to his son, and he said unto his son, sit thou at my right hand, and he was then seated at his right hand; he said unto me, enter into the joy of thy Lord, and I was seated at his right hand; and he gave me a harp to play, and I sung and played with the angels. After beholding several other things which it is not wisdom to write, I awoke from my vision. The following is one of the hymns which I sung with Jesus and the angels, as we walked in the garden, and which I have ever since retained in my memory, without the slightest alteration in word or syllable:

No one doth know, no tongue can tell,
What I've gone through since I've lain ill;
But Christ has eased me of my pain,
And sanctified my soul in him.

Weep not for me, 'tis all in vain,
Weep for your sins, and then refrain;
For Christ says come, I'll ease your pain,
If you will come to me again.

O what a happy day 'twill be,
When Christ shall say come reign with me;
When through the pearly gates of heaven,
We'll sing glad hymns of joy in heaven.

O what a joyful sound to hear
The Saints and angels singing there,
O then, I'll join in heart, and sing
With Jesus Christ, my heavenly king.

And when I reach that blissful throne,
And have the robes of glory on:
And the bright crown which Christ has given:
Ready prepared for me in heaven.

Oh then I'll sing, and praise my Lord,
With hymns of joy in one accord;
And angels whispering, all shall say,
Glory unto our Lord most high.

The Millennial Star.

August 1, 1842.

THE large amount of important matter which was crowding upon us, and struggling for a place in our columns, has induced us to publish a double number this month, which we hope will prove as acceptable and interesting to our readers, and afford them as much pleasure and profit in the perusal, as it has us in the composition and selection.

When we read the Book of Abraham with the reflection that its light has burst upon the world after a silence of three or four thousand years, during which it has slumbered in the bosom of the dead, and been sealed up in the sacred archives of Egypt's mouldering ruins; when we see there unfolded our eternal being—our existence before the world was—our high and responsible station in the councils of the Holy One, and our eternal destiny; when we there contemplate the majesty of the works of God as unfolded in all the simplicity of truth, opening to our view the wide expanse of the universe, and shewing the laws and regulations, the times and revolutions of all worlds, from the celestial throne of heaven's King, or the mighty Kolob, whose daily revolution is a thousand years, down through all the gradations of existence to our puny earth, we are lost in astonishment and admiration, and are led to exclaim, what is man without the key of knowledge? or what can he know when shut from the presence of his maker, and deprived of conversation with all intelligences of a higher order? Surely the mind of man is just awaking from the deep sleep of many generations,

from his thousand years of midnight darkness. The morning of celestial light has dawned upon a benighted world—

"The opening seals announce the day
By prophets long foretold."

No doubt, many will startle at the term "*Gods*," or deity in the plural number; yet it is a fact that the bible calls them Gods to whom the word of God came. And in the beginning of Genesis, and throughout the bible, the Hebrew word *Elohim* (Gods), is actually in the plural, though the translators have rendered it (God) in the singular.

Again, when we read the history of our beloved brother, Joseph Smith, and of the glorious ministry and message of the angel Nephi, which has finally opened a new dispensation to man, and commenced a revolution in the moral, civil, and religious government of the world, which will be consummated in effectually overturning the dominion of anti-Christ, which has long prevailed with almost universal sway, and in bringing Jew and Gentile under the peaceable government of Messiah, while all the kingdoms of the world bow to his sceptre and own his authority, our bosoms swell with emotions of joy and wonder, of hope and love, which language will never express, nor pen record. Who can read the certainty, the glory, the plainness of the truths there revealed, and afterwards content themselves with the husks, the chaff, the phantoms, and fables of sectarianism? None but the blindest bigots, who choose darkness rather than light, because their deeds are evil.

The subject on *Baptism for the Dead* is scarcely less interesting, as it unfolds and illustrates the justice and mercy of God, and the great plan of salvation touching the nations and generations of universal man, and strikes at the root of superstitious, narrow, and uncharitable principles and traditions of modern priest craft. It enlarges the soul, enlightens the understanding, and comforts the mind.

We would also call the special attention of our readers to the article, entitled *Evangelical Religion*. It may open the eyes of many to the awful state the christian world is in, as it does, certainly, show many of their ridiculous absurdities with a master hand.

The Sabbath Scene in Nauvoo will serve to show what president Joseph Smith is doing and teaching there, while his enemies are filling the world with slanders against him; AND HIS SIGNAL SUCCESS IN THE BAPTISM OF EIGHTY NEW CONVERTS IN ONE DAY, AND WITH HIS OWN HANDS.

We have published the short piece from the *New York Churchman*, headed "*Mormonism*," in order that our readers may contrast the remarks of a religious bigot with those of other editors who are untrammeled, and willing to speak of the Saints, and all others, in their true light; and after what we have published in relation to the government of Nauvoo, it needs no further comment.

It must be "*an intelligent gentleman*" indeed, who cannot distinguish a militia drill from a despotic government, and who confounds a lawful military order, issued by General Smith, as a commissioned officer of the state of Illinois, with the words of inspiration, given by the mouth of a prophet, for the religious edification and guidance of a church of the Saints? It is easy for such a man to convert a christian into a "Mahometan," an honest man into a "knave," or a patriot of a republican state into a despot, merely for doing the duties required of him by the law of the land, as an officer of the state. We again repeat that Joseph Smith is a general at the head of the militia of the state of Illinois, holding his commission under the governor; and that the Nauvoo Legion, under his immediate command, is a militia organization in accordance with the laws of the country, and chartered by the state legislature.

We know what the *New York Churchman* and his "*intelligent friend*" aim at; it is to excite public jealousy, and get up another order for the *extermination of the Saints*. But their murderous designs are vain, the Saints must, and will, enjoy and maintain their rights.

EMIGRATION.—The season is fast approaching when the Saints in this country will again commence the busy bustle of emigration; it therefore becomes our duty to lay before them such seasonable information as their circumstances require.

The 15th of September is as early as emigration should commence, on account of the hot and sickly season in New Orleans. We shall have a fine ship in readiness to sail on the 15th of September and several others in the course of a week or two from that time, and so on, as occasion may require, through the season.

There is every prospect that the expence of passage and provisions from Liverpool to New Orleans will be as low as it was last season, viz., £3 15s. to £4 per head. Those under fourteen, half price, those under one year, free. It never can be afforded much lower than this. Those who wish to go, should be sure to inform us as early as possible, *and send a list of their names and ages, together with their passage money, some two weeks before they sail.* The passage up the river from New Orleans to Nauvoo, will not exceed twelve or fifteen shillings per head, if it is managed by union and with prudence.

Passengers should take with them, as far as possible, all kinds of clothing, and beds and bedding in plenty; also pots and pans, and all kinds of cooking utensils, and as many tools for the business they intend to follow, as possible. They may also take any reasonable amount of furniture, such as bedsteads, tables, a few chairs, a sofa, or drawers; or they may sell them here and purchase new ones after they arrive, as timber is more plentiful in that country; but it is better to take them along with them, than to part with them for half their value, as we charge them nothing for the freight of their luggage on the ship, and the charge will be but trifling in going up the river.

As many of the emigrants will arrive at Nauvoo with nothing but their hands, it is advisable for those who have capital, to carry it with them, instead of expending it all to help their brethren to emigrate, as means must be had there as well as men, or so many cannot find employment.

All who go there with money should be careful not to lock it up like a miser; where it will do no good; but put it to immediate use for their own benefit, either in lands, in building, or in works, or business of whatever kind they desire; so that, while they benefit themselves, they may make employment for the poor, and build up Zion, "*that her waste places may become like Eden, and her desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody.*"

They should also be very careful to lay this money out according to council, even the council of those whom God has appointed to move the cause of Zion in mighty power; for this is the only way to act in concert, and unless we do act in concert, our money will perish with us; for we shall be destroyed; for this is the fixed purpose, the decree of the Almighty—that the people of God shall be gathered as a hen gathers her chickens under her wings, and that they shall act in concert and in union, or they shall perish from the earth as salt which has lost its savour.

Many persons have supposed that to emigrate to America, and stop and live in the society of those who are not Saints, at St. Louis or some other place; or to go among the Saints, and then go off one side, like a swine does when his mouth is full, and live only for himself, and to seek for riches and prosperity as an individual, without being identified with the society in its interests, or blending his prosperity or adversity with theirs; I say, many persons have supposed that in so doing, they accomplish the object of the gathering; but they are mistaken—ten thousand times ten thousand such persons brought together, and acting upon such principles, will never make a "*Zion*," "*a city of the Lord*," but only a *Babylon*.

Were I to emigrate as a Saint of the Most High, I would live in their midst, enjoy their society and instruction, and be guided by their council in both temporal and spiritual things, or I would perish in the attempt. Their prosperity should be my prosperity, and their adversity my adversity—their God should be my God, and where they died I would die, and there would I be buried.

If, while on my way to Nauvoo, ten thousand smooth-faced flatterers, or foul-mouthed slanderers should meet me to turn me aside, yet would I meet them like Bunyan's "Great Heart" did the giants—I would resist their insinuations, and exclaim:

> Are there no foes for me to face?
> Must I not stem the flood?
> Is this vain world a friend to grace,
> To help me to my God?
>
> Ten thousand snares by sea and land,
> My God has brought me through,
> So now I will on Zion stand,
> And dwell within Nauvoo.

APOSTACY.—The spirit of apostacy has been quite prevalent of late, principally among those who have emigrated from England to America. They are first seized with a murmuring and fault-finding spirit towards those who have suffered perils and privations, by sea and land, for them and for the cause of truth. These they seek to injure by all manner of evil speaking and railing accusation. Next they find fault with their sea voyage and the provisions and sea stores, as being either too scarce or not suited to their appetite. Next they find fault with the country, because it does not produce furnished houses and paved streets, and all manner of riches and luxuries spontaneously, without their labour or their pains; and, last of all, they find fault with the servants of God, who have spent a dozen or twenty years in the service of the people, and suffered the loss of all things, time and again, for Christ's sake and the gospel's, because they have a house, a home, a farm, a horse and carriage, or suit of clothes, and will not give it to them, or lay it aside to work and build them houses and feed them. These they pronounce the wickedest men in the world, and they write back to this country all manner of evil concerning them.

Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, by striking a blow at the character of some of its worthiest champions. She well knew that this would be received as a sweet morsel by her old friends, the Methodists, and other enemies of the Saints. She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might have two wives; by these disreputable means she thought to overthrow the Saints here, or at least to bring a storm of persecution on them, and prevent others from joining them; but in this thing she was completely deceived by Satan. Her proceedings have had no other effect upon the Saints, than to fill them with mingled feelings of pity and contempt towards her, and to make them more diligent and faithful to the cause of God. Their meetings are well at-

tended with crowded and attentive audiences—the power and spirit of God is in their midst—they are filled with the testimony of Jesus, and with a desire to emigrate and settle among the Saints in America. Many are coming forward for baptism from week to week, both in Manchester and in Liverpool. However, we will do her the justice to say, that her letters have had some effect upon several of her relatives and three or four persons have left the church, perhaps, partly through the influence of these and other reports from apostates and murmurers; and if any such thing can turn any others from the faith, we shall be very happy to part with them, as

> "We want no cowards in our band,
> That will their colours fly;
> We call for valiant-hearted men,
> Who're not afraid to die."

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the bible.

The following is an extract from a letter written by the sister of the female before mentioned, which will enable the Saints to judge of the confidence to be placed in her slanderous statements.

Nauvoo, April 20th, 1842.

"Dear ——, We arrived here three weeks ago; I thought I would not write until I had seen the prophet, and attended the meetings in Nauvoo. I have now been at the meetings three sabbaths, and have had the pleasure of attending the conference which continued for three days; and I have had the pleasure of hearing brother Joseph speak, and I consider that one hour's speech rewarded me for all the afflictions I endured while on the mighty deep. I have no doubt but you have heard that I was sick almost all the passage, but I have reason to thank God that I was afflicted, for in the night season when sleep was taken from me, the Lord manifested himself to me in a manner I cannot express; it might have been that if the Lord had not shewn me these things I might have stumbled with the lying reports that are in circulation. I suppose, by this time, you will have heard that my parents and sister have apostatized. I know not what they have written to England, as they would not let me see their letters, but I can prove that my sister has told some of the greatest lies that ever were circulated.

"Dear ——, these are trying times for us all, but I know this is the work of the living God, and though earth and hell should combine to stop its progress, they cannot prevail. I beg of you not to listen to reports, but know for yourself, for I believe it is your privilege. O! how I long to see you and enjoy your society, and unbosom all my care to you. My parents have turned their backs upon me, because I would not leave the Saints, and have told my elder sister not to own them until she abandoned "Mormonism;" but with all this she is unmoved, and is still contending for the faith once delivered to the Saints, for she and many other of the English Saints have proved that the statements made by my sister are falsehoods of the basest kind."

Correspondence.

LETTERS FROM NAUVOO.

We have seen many interesting letters from Nauvoo of late, which would, no doubt, be interesting to our readers, but we have only room for the following extracts—

Elder William Clayton writes to William Hardman, dated Nauvoo, March 30th, as follows:—

Dear William,—My heart rejoices while I write to inform you that, on Sunday evening last, the steamer *Ariel* landed at Nauvoo, loaded with Saints from England. About five o'clock the boat was seen coming up the river, the whole deck crowded with Saints. I went to the landing place along with Elder John Taylor, his wife, and others.

As we went along, we were delighted and astonished to see the number of Saints on their way to meet the boat. When we arrived, the scene was affecting; I could not refrain from weeping. I looked round, and I suppose there was not less than from two

to three thousand Saints on the shore, all anxiously interested in the scene. Many were there who wanted to give the strangers (yet brothers) a hearty welcome; others panting betwixt doubt and hope, lest their friends should not be there; others waiting to ascertain if any former acquaintance was in the company—myself amongst the number; and many, whose hearts throbbed with joy, and their eyes wept tears, expecting to see their mothers, their fathers, their children, and other relatives, &c., &c. While all this bustle was going on on shore, the boat was now within three hundred yards, coming directly for the shore; the confusion was so great I could but faintly hear those on the boat singing a hymn (I believe, "The Latter-day Glory.")

At this period my heart almost melted, the boat moving majesticaly, every head stretched out, and all eyes gazing with intensity. A few moments more and the boat was landed, and the joyful acclamations and responding welcomes would have made a heart of stone acknowledge, that whether there was any religion or not, there was a great quantity of *love*—the purest essence of religion. I soon recognized sister Davies, from Cookson-street, Manchester, and a sister Martha who lived with them; also James Burgess and family, Richard Hardman and family, Rbt. Williams and wife, and several others whom I knew. They soon discovered me, and we quickly felt each other's hand, and had a time of rejoicing together. Teams were soon in waiting to carry their luggage to houses until arrangements could be made for their final accommodation. The company were in good health and spirits.

Amongst the number who went to see them land, I may mention, president Joseph Smith, B. Young, Willard Richards, John Taylor, of the twelve; and many others in high standing, although the distance was nearly two miles.

Now, dear William, let me say I am neither dead, sick, nor dissatisfied, but am rejoicing to hear from my old friends. My faith in this doctrine, and in the prophet and officers is firm, unshaken, and unmoved; nay, rather, it is strengthened and settled firmer than ever.

You say you are almost wearied with the lies, &c. This is what we must expect in these days, for this is a lying and wicked generation; even many, in whom we may have great confidence, when we see them brought into trial, give way to an evil spirit. Old Mr. B—and daughter, like many others, were assailed by the apostate crews, who lay scattered on the banks of the river; and all manner of evil reports were sounded in their ears, until they became discouraged; and, finally, almost denied the faith before they came near Nauvoo.

People coming here with their minds thus prejudiced, will naturally construe every thing they see and hear into evil, and will imagine evil where there is none. In this state the B—ton family came, and were something like spies, afraid to be spoken to by any one, lest they should be ensnared, and especially afraid to meet Joseph Smith, lest he should want their money. After remaining a short time here, they went back to Warsaw, where some of the greatest enemies reside, and, I am sorry to say, have joined in the general clamour and business of circulating evil reports, some of which I, MYSELF, KNOW POSITIVELY TO BE FALSE.

For me to write any thing concerning the character of president Joseph Smith would be superfluous. All evil reports concerning him I treat with utter contempt; but because I esteem you highly as a friend and brother, I will say a few words on this subject. Joseph Smith is not the "treasurer for all the Saints," and has no more to do with their money than you or me; every man just does what he pleases with his money, and neither Joseph, nor any other of the officers, ever attempt to control any one, or their property either.

The church have appointed Joseph Smith trustee, in trust for the church, and as such, upon him devolves the important duties of buying lands, that the Saints may have somewhere to gather together, and he is responsible for the payment for these lands. How can he do this without means? If those who have money will not assist by purchasing lands from Joseph Smith, and paying him money for it, how is the church to be built up, and what is to become of the thousands of poor who are continually pouring in from all quarters?

With regard to J. Smith getting drunk, I will say that I am now acting as clerk for him, and at his office daily, and have been since February 10th, and I know he is as much opposed to the use of intoxicating drinks as any man need be.—I have never seen him drunk, nor have I ever heard any man who has seen him drunk since we came here. I believe he does not take intoxicating drink of any kind: our city is conducted wholly upon temperance principles. As to his using snuff and tobacco, I KNOW *he does no such thing*. To conclude, I will add that, the more I am with him, the more I love him; the more I know of him, and the more confidence I have in him; and I am sorry that people should give heed to evil reports concerning him, when we all know the great service he *has rendered the church*.

Elder Boscow, from the Isle of Man, now in Nauvoo, writes as follows, to Brother Kelly, dated May 21st, 1842:—

Dear Brother,—I have the pleasure to inform you that myself and family have all arrived safe, and in good health, at Nauvoo, I have been here two or three weeks to examine into things for myself, as the reports here, and coming up the river, are sufficient to stagger any who are not of a strong mind and firmly grounded in the faith. I found brother Joseph Smith to be a straight forward going man, and a rebuker of iniquity, and anxious for the welfare of Zion.

They have got on rapidly for the last two years, but owing to the emigration of so many poor people, they are short of capital to carry on manufacturing and other purposes. You might do well to invest your money in building, as rents here are high; you can purchase land here from two dollars (eight shillings) to twenty dollars (four pounds sterling) per acre, according to improvement; but you can have no idea of it unless you saw it. Miles in extent of fine rich land, just ready for the plough. The stories you hear are not worth listening to, but people should see and judge for themselves. Your capital would make you and your family independent, besides, you might help the cause very much, and at the same time be a gainer, as your money would bring a good interest.

Elder Amos Fielding will be leaving here in a short time for England.

JOSEPH FIELDING'S LETTER.

Nauvoo, January, 1842.

Dear Brother Pratt,—As many of the Saints among whom I laboured in England, requested me to write them from this place, I saw it to be impracticable to write to each separately, and told them I would, perhaps, get you to publish a letter in the STAR, and then they might all see it; I therefore request you to do so.

My beloved brethren and sisters of the church in England, it is with pleasure that I call to mind the kindness I received from you, and the refreshing season I have enjoyed while worshipping with you, that God who is the same yesterday, to-day, and for ever; and while I have endeavoured to teach you the all-important principles of divine truth, I reflect that the seed which so weak an instrument sowed, was not sown on barren ground; that, however much stony ground, highways, and thorns, I may have laboured among, still there is much good seed which took root, grew, and is bringing forth good fruit to the glory of God, with whom I expect to rejoice in the kingdom of God. The thought is truly cheering and animating to my mind, and the more we can gather thereinto, the greater will be the joy. May you and I realize it for Jesus sake. Amen.

I, with my little family, left Liverpool on the 20th of September, in company with a little over 200, mostly Saints. We started with a fine wind, taking leave of our beloved brother Pratt, who with his wife and brother A. Fielding, stayed in the ship the last night we spent there, and were soon out of sight of our native land. Brother Sanders was appointed to assist me in the oversight of the company. As the wind was rather strong we soon became affected with sea sickness: this is very unpleasant, and sometimes painful, and requires patience both for ourselves and with each other; but it does not continue long.

We had in our company some who had not the spirit, and would have quarreled often, but others would not quarrel with them, so that we were, perhaps, as peaceable a company as ever crossed the ocean. We had preaching and sacrament every Sunday. We reached New Orleans in forty-eight days from Liverpool. The weather was at one time very hot, about as hot as the hottest you ever felt in England, but the Lord was kind to us and gave us strength for our journey. I preached many times by the light of the moon while sailing in the trade winds, and we enjoyed ourselves very much. My object was to speak on the subject of the gathering, chiefly, for I saw that this was not well understood by some of the Saints: one or two were rather hurt at my plain way of telling them what tribulations they might expect (I could almost give the names of some, knowing they will send home an evil report); such as a brother B. from Macclesfield. I wish in my heart that none such would ever leave their homes; it is a pity for them to do so, both for themselves and others, yet there is one scripture to be thus fulfilled—the net must gather of every sort, yet I would not wish to gather such. At New Orleans some few divided from us, not liking the boat in which the rest were going, but the end of this only caused the rest to rejoice, as they saw how it went in such cases. At this place I had a fall which broke one of my ribs, and shook me much; from this I am yet not quite recovered. At St. Louis we found a number of Saints, at least who have a name among the Saints, some of these prove a trial to those who call there. They tell you many evil tales; I wish they would stop all who are like themselves. The faithful need not be troubled at them; let them talk and have all they can get, they seem afraid to suffer affliction with the people of God, and so go to Missouri, where there are none, thinking also to get a little more money. At New Orleans we paid three or four shillings a family for permits, but this may be avoided by getting blank permits and filling them up; it would then cost twenty cents.

The sickness so common there in summer, had just subsided. Several hundreds had died in the sickly season, but as soon as any frost comes the sickness ceases. It is common there to see trees loaded with oranges, which are very cheap. The people are partly white and partly coloured. We took one of the best steam boats (the *General Pratt*), and for 11s. English each, and luggage, sailed to St. Louis, 800 or 1000 miles. The country is seldom much above the river. There are many slave settlements; these often reminded us of the factory lords in England, in their mansions surrounded with cottages occupied by the poor oppressed labourer: it is much the same with the slaves and their masters, but the slaves pay no rent. We saw, also, many fields of cotton, and many of sugar cane. One of our boat's crew was shot, while getting some cane, by the owner, while the boat was taking in wood, but it did not prove fatal. A girl of our company, eleven years of age, while playing, fell overboard and could not be saved: this was the only death we had.

It is a truly interesting scene to pass up this river; we often thought of the crowded population of England, who cannot get a foot of land in all their lifetime, and here we travel many hundred miles and see little but forests and no one to occupy it, and the best of land. The river is often very shallow, and it requires much care in managing the boat. As I passed along in sight of Missouri, I had peculiar feelings; all the wrongs done there to the Saints seemed to come before me, and I felt as though the curse of heaven was upon it, and I only felt to say Amen to it. At St. Louis, the Saints (so called) durst not say that they are Mormons for fear of the people. From this place to Warsaw we paid one dollar (four shillings), where we landed in nine weeks from Liverpool. We got into houses, and stayed there till some of the twelve came from Nauvoo to give us council; this is about twenty miles, and as the river was low, we travelled over land, most of which is prairie. Late in the evening of the day we left Warsaw, we came in sight of some neat cottages fenced in with pickets, manifesting to us that the hand of industry was there different from any thing we had seen from our leaving England, even by the light of the moon; this was the first we saw of the city of the Saints (Nauvoo), and we were then told that we had two miles to go to that part of the city to which we were going. We soon passed the temple, went from street to street, as in some large city, till we came near the river to the house of our late beloved brother Thompson; I can truly say that the place, in general, exceeds my expectations; in short, one would hardly believe it possible that a town of such ex-

tent, could have been built in so short a time, especially by a people generally poor—there are many log, many frame, and many brick houses. The temple is 128 feet in length and 88 in breadth, and is to be 150 feet in height; the whole is vaulted, and what I call the vault, is in part occupied by the baptismal font, supported by twelve oxen, which are of wood, now painted white, but eventually to be overlaid with gold. It would be vain to attempt to describe my feelings on beholding this interesting sight; but if you have the same faith as myself in the great work of God, and consider that the things on earth are patterns of things in heaven, at the same time look back on the form of the temple of Solomon and the design of this temple and the font, you may judge of my feelings. Many have been baptized therein for their deceased relatives, and also for the healing of their own afflicted bodies. The temple is going on well, though the building itself is at a stand, because of the frost, but I suppose scores of men are at work in the stone quarry, and from ten to twenty teams are at work, bringing the stones to the place; I suppose the men of England would not attempt to build such a house unless they had some thousands of pounds to start with, but it seems as though the Lord saw that money is the god of this generation, and to shew the folly of it, is manifesting to the world that he can do his own work; it will, indeed, be a noble building; it is to be of stone, and the surface hewn; it is not yet quite up to the floor of the building; the outer walls are from three to four feet thick, and it is to be accomplished by tything and consecrations, the Saints bring this in on one day in the week, viz. on Saturday; this is to prevent confusion—the sum thus brought in has often exceeded 1000 dollars per week, for the people offer to the Lord willingly and liberally, even as they hope to receive of him.

This tything is not confined to Nauvoo, but all the branches of the church are as much concerned in it as any one; in fact, it is the duty and interest of all Saints, in every land, to aid in this thing, because all will share in the blessings to be received at its accomplishment. I would to God I could inspire your hearts with that *faith* and zeal which this subject justly claims, but I know the poverty of many of you, and I know, also, that you would be as diligent in the work as any others if you were here, and if so, the Lord will bless you.

The foundation of the Nauvoo house is laid, and the walls are from ten to twenty feet (i. e.) from the bottom. This is to be a large and splendid building, for the accommodation of strangers and visitors; it is built in shares of fifty dollars; the foundation is stone, but the walls are to be brick. These buildings have furnished many of the poor with work. You have heard it said that Joseph Smith expects the Saints' money; to this I will give you his own words to me: "we ask for no one's money except it be as loan, and we will pay him again with interest, but we claim a right to council and direct how or where his money should be laid out, so that while the owner is reaping the gain, it may also contribute to the general good."

It is plain enough that brother Joseph is a prophet of the Lord, and that he is an honourable man, as well as his brother Hyrum. The twelve are doing all they can to provide for their families, preaching at various parts of the city, and labouring in every way to build up the work, both temporally and spiritually. They are not expected to go out again till the temple is finished; seven or eight of them are here. I have thought, since I came here, that if any could have a right to complain, it would be the elders, who left all to preach the gospel to other lands without purse or scrip, and return home empty handed, and have to go to labour or do anything, even chopping of wood, &c., to get food for their families, having not money enough to buy tools to labour with; and this is no strange thing, yet they do not complain, but rejoice in the testimony of a good conscience, that they have been faithful in declaring the truth as it is in Jesus, without covetousness. We think that no sacrifice is too great in such a cause. There is one thing, in particular, I wish to caution the church against, namely this: some women, whose husbands persecute them for their religion, desire to come here; now, if such would lay their case before a council of the church and get a written statement from the presiding elder of their situation, so that the church here might know it, they might learn whether it would be lawful for them to be married again. There has been a case or two of this sort here, which has been a source of trouble. I would advise no one to come in such a case without such certificate.

There was also a report raised in England that the sale of spirituous liquors was encouraged here; but it is a law of the city, that any one who sells it for common use shall pay a fine of fifty dollars. I have seen no such thing as selling liquors or drunkenness in the city.

Many of the Saints in England have complained that their friends do not write to them from this country. One cause of this neglect is, that almost all things here are carried on without the use of money, but they cannot send letters by post without it; they are also very throng, they are so busy about their houses and the House of the Lord, that they seem to have no time to attend to other things, you will also see it to be in the wisdom of God that such communications should be rather limited, although every one is at liberty to write as often as he will; but some are not wise in this matter, and if they would bear it in mind, that what they send from here, if it be incorrect, will surely come here again, they would be more careful to write the truth. But I wish the Saints in England would not be grieved or surprised if they do not get as many letters as they would like. I would, with pleasure, write letters to many individuals in England and the Isle of Man, but I must beg to be excused; it would take more money than I can at present command, but I will tell them, generally, Nauvoo is a flourishing city; a steam mill is to be built this spring for grinding corn and for sawing timber, in this a miller will be wanted; there are not many mills, but a man of this calling may soon get a situation, and the wages are high; such brethren need not fear if they only have the faith of the church, and without this they are as well at home.

It is the wish of the church that factories should be established. Some of the brethren might put their money together and accomplish this, it would do well for themselves and well for the church, but till this can be done, or whether it be or no, a man with a small capital would do well to set up some hand-looms; he may get the cotton thread or cops at St. Louis, and the expense of carriage would be but little; but perhaps it would be well to bring some reeled worsted and some reeds. Sheep are increasing here, and of course the wool will too. Any kind of iron work is dear here. To establish weaving here is very important, as it would keep the cash at home which has now to go for clothing, in a great measure at least, and it would also furnish many with employment who are better acquainted with weaving than any other work. As to trades in general, they seem to prosper according to men's activity and uprightness; several have done well at shop-keeping, and it is likely to be a good business. Farming is also important, as all we get out of the earth is as though we created it (i. e.) it has not to be purchased from the world.

I would gladly contribute to the information already circulated in my native land, and if I should see any thing that would be of benefit, I shall be ready to make it known to you if the Lord will. And now, after having born a faithful testimony for four years in my native land, I again testify to my countrymen, and to all men, that the Lord has restored the lost priesthood, renewed the broken covenant, and after the world has long sat in darkness, and every man has walked in his own way and after the image of his own God, while some have been saying this, this is *truth*, and others, this (its contrary) is truth, the Lord has sent his holy angel to make known the true gospel of Jesus Christ; and as no man has any right to assert any thing contrary to the declaration of others, unless he has superior evidence, I would remind them that it is the peculiar privilege of the Saints to receive, and the peculiar nature of the *gospel* to give a *knowledge* of the truth, and this is *our* privilege. We *know* that we have the true gospel of Jesus Christ, for God has declared it and we have heard his voice, and our testimony is true, and those who hear and obey it shall find mercy and be saved if they continue faithful to the end of their day of probation: but those who disregard it shall be cut off, and the faithful shall be witnesses against them at the last day. The Lord hath also begun to gather his people and to build up Zion, as the holy scriptures have foretold, and the nations of the earth have begun to flow to it, as the scriptures tes-

tify they should do; therefore, O, ye Saints, listen to the word of the Lord which is sent among you in these last days, receive it with thankfulness, pay that respect to it which the Word of God demands, live by *every* word and you shall be filled with joy and peace, fear not to obey his word, for in keeping of it there is great reward.

"Then gather up for Zion, ye Saints, throughout the land, and clear the way before you, as God shall give command." With this I send my love specially to all who know me and to all the Saints. Some Saints have died who came from England, and some have left the faith, but not at all a great proportion of those that have come. The times are better here than they were a year ago. May the Lord bless you with all good things. I am well, and my family. I remain, as ever, your affectionate brother in the Lord, JOSEPH FIELDING.

Items of News.

EARTHQUAKE IN SCOTLAND.—A pretty smart shock of an earthquake was felt last Sunday, about midday, by the congregation assembled in the cathedral church of Dumblane, which is about eighteen miles from Comrie. The shock occurred just before the dismissal of the congregation in the forenoon.

MORMONISM.—In regard to Mormonism, we may state that we saw a highly intelligent gentleman, a day or two since, who has just come from Nauvoo, where he saw and conversed with Smith, and many of the Mormons. Our friend computes their number at about 70,000 (they say 100,000); and says that they are governed by a military despotism; that all the orders of the chief are obeyed as the words of inspiration; and that the numbers of his followers are constantly increasing, especially by emigration from England. Their temple is of magnificent dimensions: their printing press is in constant operations; their military regularly drilled; and their preachers active with "a method in their madness." Our friend shewed us a printed order or revelation of the prophet, which was a sort of hieroglyphic, with a brief explanation and application subjoined. Smith is called by many the Mahommed of the west; and Prof. Jackson inclines to the opinion that he and Rigdon (who is the master knave) are preparing systematically for an invasion of Missouri, to redress their grievances. *N. Y. Churchman.*

Notices.

We would take this opportunity of again enumerating before the public, the various works published at our office. We would especially recommend to those lately united to the church the BOOK OF MORMON, as worthy of most attentive perusal and study, as it contains, in much simplicity, the fulness of the gospel, and many principles never before revealed, together with the history of the Western Continent.

The VOICE FROM JERUSALEM, consisting of various letters from Elder Orson Hyde, relative to his mission in the East, we would urge upon the Saints, not only for its intrinsic value, but because the profits of it are to be appropriated for the benefit of Elder Hyde's family.

The VOICE OF WARNING we recommend, as conveying the most explicit and clear statements in relation to the kingdom of God in the last days.

The pamphlet entitled HEAVEN ON EARTH, we have published at as cheap a rate as possible, as we wish the important principles it holds forth to be disseminated as widely as possible.

The following is a list of prices:

	s.	d.
Book of Mormon, *morocco*	9	0
Ditto *calf*	6	6
Ditto *sheep*	5	0
Millennial Star, Vol. 1	6	0
Ditto Vol. 2	3	3
Ditto Vols. 1 and 2 together	9	0
Voice of Warning	1	3
Book of the Persecution	1	6
Poems, &c.	1	6
Voice from Jerusalem	0	4
Heaven on Earth	0	2

The last edition of Hymn Books are all sold.

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MUCH ADO ABOUT NOTHING.

From the "Times and Seasons."

What have the Mormons done in Illinois? is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter-day Saints; but, as yet, I have found none who are willing to answer me honestly or correctly. Perhaps, many judge from rumour, not having investigated the matter for themselves: I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of the community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavouring to raise a persecution against our people.

In the first place we would say, that where a crime is committed, there is a law broken; for if no law has been violated, there cannot have been a crime committed; if then, our people have broken the laws, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? we say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty—we believe they have been with very few exceptions.

With these facts before us, there is, then, no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any. We say their faults are few compared to the population; where is there a record of murder committed by any of our people? none in the state. Where is there a record against any of our people for a penitentiary crime? not in the state. Where is there a record of fine or county imprisonment, for any breach of the law, against any of the Latter-day Saints? I know of none in the state. If, then, they have broken no law, they consequently have taken away no man's rights, they have infringed no man's liberties. We have been three years in this state, and have not asked for any county or state officer; laws have been administered by those not of our persuasion—administered rigorously, even against the *appearance* of crime, and yet there has been no conviction of which I have heard.

Where is there another community of thirty thousand *in any state*, against none of whom there is a record of conviction for crime in any court during the space of three years; and yet there are those who cry out, treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things we are becoming a great and numerous people; we convert our thousands, and tens of thousands yearly to the light of truth—to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the

highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel—and they are happy. Thus it is with the honest in heart, but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c.; you must have your charters taken away—you have dared to pass an ordinance against fornicators and adulterers—you have forbid the vending of spirituous liquors within your city—you have passed an ordinance against vagrants and disorderly persons, with many other high-handed acts—you even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature—none of which doings we, the good mobocrats and anti-Mormon politicians, and some priests as well, are willing to bear. This is the cry of the base and the vile, the priest and the speculator; but the noble, the high minded, the patriotic and the virtuous, breathe no such sentiments; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the state immense sums of gold and silver from all countries, to establish the greatest manufacturing city in America, which Nauvoo will be in a few years, and to create the best produce market in the west, is for the good and prosperity of the community at large, and of the state of Illinois in particular.

As to the city ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mahommedan, Roman Catholic, Latter-day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen. WILLIAM LAW.

Nauvoo, June 17th, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or state records; we might add, that in regard to moral principles, there is no city either in this state or in the United States, that can compare with the city of Nauvoo; you may live in our city for a month and not hear an oath sworn, you may be here as long and not see one person intoxicated—so notorious are we for sobriety, that at the time the Washingtonian convention passed through our city, a meeting was called for them; but they expressed themselves at a loss what to say, as there were no drunkards to speak to; so that whether as a civil, moral, or religious community, we think we can say without vanity, that we are as orderly as any other community in any town or city in this state or in the United States, and we are laying a foundation for agricultural and manufacturing purposes, that bids fair to rival, if not to exceed, any city in the western country.—ED.

IMPORTANT FROM THE MORMON EMPIRE.

WONDERFUL PROGRESS OF JOE SMITH, THE MODERN MAHOMET.—SPREAD OF THE MORMON FAITH AND A NEW RELIGIOUS REVOLUTION AT HAND.

The subjoined article, under the above title, we extract from the *New York Herald* of June 17th, 1842.

By the mails last evening we received a variety of letters and papers from Nauvoo, the capital of the new religious revolutionary empire, established by Joe. Smith; and also from other towns in Illinois; exhibiting the extraordinary progress of this most extraordinary people who call themselves the "Latter-day Saints."

These letters and papers are as follows:—First—A letter from a United States artillery officer, travelling through Nauvoo, who gives an original glimpse of the Mormon movement there. Second—An extract from the *Sagamo Journal*, of the third of June, a newspaper in favour of the whig party, and opposed to the Mormons on account of their locofoco tendency, requiring a review of their military organization. Third—A law of the Mormon city of Nauvoo, extending toleration towards all religions, even Mahometan, and assuming power to legislate for all with imperial *non-chalance*. Fourth—A public meeting of the Mormons in Nauvoo, developing their sentiments and position in the elections in Illinois. Fifth—A letter to Mrs. Emma Smith, the wife of the prophet, from a lady in Edwardsville, exhibiting the singular mixture of piety, politics, tact, and shrewdness in those who believe in Mormonism.

All these letters and documents disclose a most extraordinary movement in human affairs. What they mean, we can hardly tell, but is it not time for some great religious revolution, as radical as Luther's, to take place in the christian world?

In the early ages of antiquity, before the dates of the monuments of Egypt, we have distinguished names handed down to us by tradition:—Brama, Vishnu, Confucius, Zoroaster, Isis, Osiris, including Adam, Seth, Noah, Abraham, were the master spirits of great antiquity throughout the ancient world. In latter times we have Moses and the prophets, Peter and Paul, and the apostles of Christ—and even Mahomet, who acknowledged the truth of christianity. Each of these movements was a religious revolution, but that which followed the time of Adam, Seth, Noah, Abraham, Moses, Christ and the apostles, has developed the only true system of morals, of belief, of revelation, of prophecy, of man, of God, of eternity. When the christian church was overwhelmed with the follies and superstitions of Rome, and the thousand quarelling sects of monks and idlers, a fresh spirit arose in the world—a spark came down from Heaven—Luther lifted up his voice, and a religious revolution started at his word, and renovated christianity. But a new age has come—a fresh infusion of faith is required—a strong impulse is rendered necessary.

May not this wonderful Mormon movement be the signal for a new religious revolution? Is not Joe. Smith its master spirit, and General Bennett its military spirit? The vast progress of the last century, in art and science through steam and type, has changed the nature of man and society. Is it not necessary that a new religion and a new faith should come down from Heaven, to carry out the destiny of the race, under its present condition?

It is very evident that the Mormons exhibit a remarkable degree of tact, skill, shrewdness, energy, and enthusiasm. The particular features of their faith are nothing against their success. Do they believe their new bible—their virgin revelation—their singular creed? If they do so with enthusiasm and practice their shrewd precepts, the other sects will fall before them. This is certain—this is human nature. In Illinois they have already shown how to acquire power and influence, by holding the balance of power between both the great parties. *They can already dictate to the state of Illinois*, and if they pursue the same policy in other states, *will they not soon dictate to Congress and decide the presidency?* In all matters of public concernment they act as one man, with one soul, one mind, and one purpose. Their religious and moral principles bind them together firmly. They may be and have been abused and calumniated—partly true—partly false—but whether true or false, these attacks only increase their popularity and influence. Unlike all other christian sects, they adopt at once all the modern improvements of society, in art or literature, and from their singular religious faith, give the highest enthusiasm to the movement at large. There is nothing odd, or singular, or absurd about them, that they will not cast away, if it interferes with their progress to power.

Verily, verily, we are truly in the "latter days"—and we should not be surprised to see that the Mormon religion is the real Millennium already commenced. One thing is certain. The Mormons are so constituted, that, in these temperance times, they will swallow up all the other lukewarm Protestant sects—and the moral and religious world will be divided between the Pope and the Catholics on one side, and Joe. Smith and the Mormons on the other. The oyster is opening, and soon will be equally divided.

The following is a copy of the letter addressed to the editor of the *New York Herald*, by an officer of the U.S. artillery:—

City of Nauvoo, Ill., May 8, 1842.

J. G. Bennett, L.L.D.,—I address you as doctor, because I am assured that the university of this city has conferred on you the degree of L.L.D.; and this is no small feather in your cap, when we consider the talent and learning pos-

sessed by the faculty of this chartered institution, which will, before long, be equal if not superior to any college in this country.

Yesterday was a great day among the Mormons. Their legion, to the number of two thousand men, was paraded by Generals Smith, Bennett, and others, and certainly made a very noble and imposing appearance. The evolutions of the troops directed by Major General Bennett, would do honour to any body of armed militia in any of the states, and approximates very closely to our regular forces. What does all this mean? Why this exact discipline of the Mormon corps? Do they intend to conquer Missouri, Illinois, Mexico? It is true they are part of the militia of the state of Illinois, by the charter of their legion, but then there are no troops in the states like them in point of enthusiasm and warlike aspect, yea, warlike character. Before many years this legion will be twenty, and perhaps fifty thousand strong, and still augmenting. A fearful host, filled with religious enthusiasm, and led on by ambitious and talented officers, what may not be effected by them? perhaps the subversion of the constitution of the United States; and if this should be considered too great a task, foreign conquests will most certainly follow. Mexico will fall into their hands, even if Texas should first take it.

These Mormons are accumulating like a snowball rolling down an inclined plane, which in the end becomes an avalanche. They are enrolling among their officers some of the first talent in the country, by titles or bribes, it don't matter which. They have appointed your namesake, Capt. Bennett, late of the army of the United States, Inspector General of their legion, and he is commissioned as such by Governor Carlin. This gentleman is know to be well skilled in fortification, gunnery, ordinance, castrametation, and millitary engineering generally, and I am assured that he is now under pay, derived from the titheings of this warlike people. I have seen his plans for fortifying Nauvoo, which are equal to any of Vaubau's.

Only a part of their officers, regents, and professors however are Mormons, but they are all united by a common interest, and will act together, on main points, to a man. Those who are not Mormons when they come here, very soon become so, whether from interest or conviction.

The Smiths are not without talent, and are said to be as brave as lions. Joseph, the chief, is a noble looking fellow, a Mahomet every inch of him. The postmaster, Sidney Rigdon, is a lawyer, philosopher, and Saint. Their other Generals are also men of talents, and some of them men of learning. I have no doubt that they are all brave, as they are most unquestionably ambitious, and the tendency of their religious creed is to annihilate all other sects; you may therefore see that the time will come when this gathering host of religious fanatics will make this country shake to its centre. A western empire is certain. Ecclesiastical history presents no parallel to this people, inasmuch as they are establishing their religion on a learned footing. All the sciences are taught, and to be taught in their colleges, with Latin, Greek, Hebrew, French, Italian, Spanish, &c., &c. The mathematical sciences, pure and mixed, are now in successful operation, under an extremly able professor of the name of Pratt, and a graduate of Trinity College, Dublin, is president of their University.

Now, sir, what do you think of Joseph, the modern Mahomet?

I arrived here *incog.*, on the 1st instant, and from the great preparation for the military parade, was induced to stay to see the turnout, which I confess, has astonished and filled me with fears for future consequences. The Mormons, it is true, are now peaceable, but the lion is asleep. Take care, and don't rouse him.

The city of Nauvoo contains about ten thousand souls, and is rapidly increasing. It is well laid out, and the municipal affairs appear to be well conducted. The adjoining country is a beautiful prairie.—Who will say that the Mormon prophet is not among the great spirits of the age?

The Mormons number in Europe and America about one hundred and fifty thousand, and are constantly pouring into Nauvoo and the neighbouring country. There are probably in and about this city, and adjacent territories, not far from thirty thousand of these warlike fanatics, this place having been settled by them only three years ago.

ADAMS'S LECTURES IN BOSTON.

From the Weekly Bostonian, June 11.

A friend has handed us the following communication for insertion in the *Bostonian*. We cheerfully comply with his request, not doubting that our readers will also be gratified with the perusal of it. Joe. Smith and his followers are creating as great a revolution in the morals of our country, as our fathers in '76 did in its political destinies. Our columns are open to both sides of the question, provided communications are short and to the point.

Mr. Editor,—Having attended the lectures lately delivered at the Boylston Hall by Mr. Adams, the Mormon lecturer of the city of New York, who has just returned from England where he has been for the last fifteen months declaring what he calls "the glories of the new and everlasting covenant," I thought a short review of said lectures would prove interesting to the readers of your valuable paper; and I have no hesitation in saying that Elder Nickerson has made a decided hit in getting Mr. Adams to assist him at this time, as the large, intelligent, and attentive congregations that have attended to hear his lectures fully prove.

His first lecture was delivered on Wednesday evening, June 1st, in which he gave his reasons for renouncing Methodism, and embracing the doctrines and principles of the Latter-day Saints. His reasoning was unanswerable, and the way he walked into the affections of their supposed God, without *body, parts, or passions*, was a caution to Yankee sinners. At the close he gave an opportunity for the Methodists to defend their system, and although some of their preachers were present, they said not a word—for they well knew the bible condemned their creed. On Thursday evening he fully showed the ignorance and folly of Millerism, clearly proving by the scriptures that the Jews must be gathered home from their long dispersion, and rebuild their city on its own heaps of ruins, even Jerusalem itself, before Christ should come. On Friday and Saturday evenings he introduced a talented young elder from Nauvoo, named Snow, who clearly set forth that the doctrine of Christ was, and is, the same in all ages, and that the Church of Christ, when he has an organized church on the earth, is composed of the same offices, the same ordinances, and has in it the same gifts and blessings. On Sunday, Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light on the subject of the "Ancient of Days," showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old father Adam, who shall sit as a great patriarch at the head of the whole family, when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the Saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel, c. vii. He also declared, as it was in the days of Noah, so now God had called a prophet, viz. Joseph Smith, to warn this generation to prepare for the coming of the Son of Man, and laboured to show the injustice of destroying any generation without first warning them. In the afternoon he spoke on the subject of the resurrection, and every one that heard him, that said anything upon the subject, acknowledged that it surpassed every thing they ever heard on the final destiny of man. He first showed that the living soul is in its full meaning composed of two eternal principles — matter and spirit; that through disobedience man became a dying soul. He then clearly set forth that Christ became the first fruits of them that slept at his resurrection, or the first saved soul, or the type or pattern of every soul that will be saved; and that the soul consisted of the spirit and body being re-united at the resurrection, no more to be separated; and that the soul thus raised would be composed of flesh, bones, and spirit, but not blood. He then fully established the reign of Christ on earth one thousand years, with those that have part in the first resurrection, and gave much light on the full sway after the unbinding of Satan at the close of the reign of peace; and then spoke of the last struggle between the powers of

darkness and of light, when death itself shall be conquered and immortality alone endure. When he came to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter-day Saint or Mormon, and tears of joy fell from their eyes in abundance, that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the reorganization of the Church of Christ and the marriage supper of the Lamb, showing that the Church of Christ had been disorganized and driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of angels in fulfilment of many prophecies of the scriptures. He then set forth the scarlet coloured beast and her daughters, who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the Church of Rome or nowhere, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declarring that the Latter-day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, "for they were all done away in this enlightened age." He then declared that God had, in fulfilment of his word, reorganized the church with all the offices, ordinances, gifts, and blessings, according to the New Testament pattern; that the bride, the Lamb's wife, that is the church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams that if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the devil was the first sign-seeker in the days of Christ. He then held up the bible and said, if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion, I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A LOVER OF TRUTH.

From the Weekly Bostonian, July 9.

Mr. Editor,—You will doubtless recollect that some two or three weeks ago I gave you a short sketch of the lectures delivered by Elder G. J. Adams, at the Boylston Hall, and also promised if he produced anything worthy of notice in his forthcoming lectures, that you should hear from me again. The reason of my so long delaying to notice this subject, is not that there was nothing worthy of notice in the lectures; but about the time I should have written, Mr. Adams and his society were charged with *blasphemy, lying, fraud, treason, and murder*; and I thought if they were guilty of these heavy charges, they were unworthy of anything but the *halter* and *hangman*; however, since that time Mr. Adams has nobly met the man that made the heavy charges above named, and entirely freed himself and the society to which he belongs, of every vestige of said charges; and the opposers of the Mormons, are left in shame, confusion, and disgrace, and "the wonders of the new and everlasting covenant," as Adams calls it, is the great exciting subject in Boston at the present time; and truly it can be said, they that turn the world upside down have come hither also, and the general cry among *sectarians* is, "how shall we put them down; if we let them alone our societies will be shaken to their narrow foundations, and already they begin to tremble. Some of our best and most devoted members are leaving us and joining them."

Before I enter upon a short description of the lectures, I wish to notice one important item in the discussion lately held in the Marlboro' Chapel; it is relative to the bible being the rule or standard of evidence in their decisions on points of doctrine and principle. On the last evening but one of the discussion, to save time and come directly to the point it was moved by Mr. Seaver, (who is a Free Enquirer) that the disputants, Dr. West, and elder Adams take the bible as the standard of evidence. To this proposition Adams, the Mormons, and the Free Enquirers agreed, but Dr. West and his sectarian friends would not agree to it, and being most in number they voted down the proposition; yes, those very men that are continually crying "the bible! the bible! give us the bible!" actually voted against the bible; yes, voted it down for no other reason that the writer knows, only that it condemns them and their creeds. From the moment that vote was taken, I have been a determined opposer of sectarianism and priestcraft in all its monstrous and soul-killing forms, but a friend to the bible, and bible religion. The three lectures that I alluded to in my previous communication were on the subject of the Book of Mormon, the building of Zion, and the pouring out of the vials of the wrath of God, in the last days. On the subject of the Book of Mormon his arguments were clear and conclusive, plainly proving by many prophecies in the bible that such a record must come forth before God could gather the Jews from their long dispersion. He particularly dwelt on the 29th chap. of Isaiah and the latter part of the 37th chap. of Ezekiel, commencing with the 15th verse. He then clearly proved the Book of Mormon to be the stick, record, or history of the descendants of Joseph that dwelt in this land (America), separate from their brethren, in fulfilment of the predictions of Jacob and Moses, see Gen. 48th chapter, also part of chapter 49, from verse 22 to 26; also Deut. chap. 33rd, verses 13, 14, 15, 16, 17. He argued from the above and many other pasages of scripture, that the descendants of Joseph were to become, "a multitude of nations," and "inhabit the utmost bounds of the everlasting hills,"—"the earth and the fulness thereof." He introduced an account of many American antiquities together with the discoveries lately made by Mr. Stevens, that all go to prove that the American Indians were once an enlightened people and understood the arts and sciences, as the ruined cities and monuments lately discovered fully prove. He then declared that this record had not come forth in the place of the bible, but in fulfilment of the bible; that its coming forth clearly demonstrated that Jesus has been as good as his word, viz.: he told his disciples he had other sheep that were not of that fold (in Jerusalem) and they also should hear his voice, for he was sent to the lost sheep of the house of Israel,—and some of the lost sheep of the house of Israel, viz.:—of the tribe of Joseph, being in America, it was necessary Jesus should visit them, as also the ten tribes in the "north country." He declared that Jesus did visit both the above named branches of the house of Israel during the forty days before his final ascension from the Mount of Olives,* and that the Book of Mormon was not only a history of the dealings of God with the descendants of Joseph on this continent, previous to the crucifixion of our Lord, but also an account of the gospel as established among them by the personal appearance of Christ on this continent; and that the account of the gospel in the Book of Mormon agreed with the account in the bible, thereby proving that the gospel of Christ is the same in every nation, composed of the same eternal truths, the same gifts, the same offices, the same ordinances, and everything the same as when Christ has an organised church on the earth; and that the Book of Mormon had come forth as an "ensign to the nations," containing an account of the gospel in much plainness, being translated by the gift and power of God by the use of the Urim and Thummim, that had come forth with the plates that contain the record. He also stated that the plates, containing the record, had been hid up unto the Lord by Moroni the son of Mormon, the last prophet among the descendants of Joseph on this continent; that about the time this event took place, they had

* This is a mistake, the Book of Mormon gives us to understand that it was not during the forty days, but afterwards, that Christ visited the Nephites. See, Book of Mormon, page 512, European Edition.—ED.

fallen into sin, and great wickedness; many of their cities had been overthrown by earthquakes, and they left to fall in ignorance and unbelief, until the " dispensation of the fulness of times," and that now their record had come forth, throwing a flood of light on the early history of this continent, and would yet be hailed by every lover of truth as one of the most glorious events of the nineteenth century.

A Lover of Truth.

GREAT DISCUSSION ON " MORMONISM,"

BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL, BOSTON.

From the Weekly Bostonian, July 2.

Mr. Editor,—In the haste of my remarks last week, I briefly referred to the proceedings of the first three evenings of the discussion, but necessarly omitted several interesting features which I wish now to notice. The last paragraph of my communication which was inserted as the paper was going to press, stated, that the discussion closed on Friday night; but for want of time and room in your columns, my sketches of the last two evenings were reserved till this week. Dr. West spent much of the second and third evenings in reading from a Mormon pamphlet, containing a history of the rise of their church, of Smith's finding the plates and translating the Book of Mormon, and the testimony of the eleven witnesses, who say they saw and handled the plates, three of whom vouch for the correctness of the translation. All this the doctor pronounced a humbug, and all pretension to revelations or miracles in this age, blasphemy! This was sufficient, he said, to fix upon Mormonism his charges of *lying*, *fraud*, and *blasphemy*. This he relied on as one of his strong holds, and often referred to it, though he brought no scripture to prove his assertion. On the third night elder Adams answered it as follows: He thanked the doctor for introducing the narrative and the testimony of the witnesses, &c., as it saved him the trouble. The whole he said was correct and true, but why it was introduced at this stage of the discussion in proof of the charges, he could not imagine. If the ground the doctor assumed be conceded, it of course fixed upon Mormonism the charges of lying and fraud, but that was the contested point which remained to be proved, and his assumptions were not arguments. Here the Rev. E. T. Taylor, chairman, and many of the audience made themselves ridiculous by calling aloud for his proof in its favour. Mr. Adams replied, it was already proved if they would admit the power of testimony. No court of justice could require more than eleven positive witnesses to convict a man or establish any fact. Their testimony must be impeached and proved false, before the Doctor's charge can be fixed upon them. The Dr. contended that they were interested witnesses and therefore not to be believed. Mr. A. contended that if wordly interests were in view instead of honour, they had received calumny and detraction,—instead of wealth and influence, stripes and imprisonment; but if eternal interests were before them, he said no consistant man could be a disinterested witness of the things of God, none could say the eight writers of the New Testament—on whose authority we believe that book—were not interested in the things to which they affirm. Elder Adams referred to four or five prophecies in the bible, as parallel testimony in favour of the Book of Mormon, and his reasoning on them was very plausible. Father Taylor called him to order once, because he thought he had made a wrong application of one of the prophecies: the merits of his argument not being a point of order. Mr. Adams very significantly replied, he would discuss the subject with the chairman when he had done with his present antagonist. But the chairman became so interested that he forgot that Dr. West had spoken three times, and Mr. Adams twice, and was very anxious to adjourn; but after several remonstrances from different parts of the house, he put on his thinking cap, and concluded that Mr. A. was entitled to another speech; but as it was late Mr. Adams said that he should detain them but a few moments, and give in the rest of his time, which he did, and the meeting adjourned. Previous to the adjournment, however, Father Taylor resigned the chair, because the audience were disposed to be noisy, and some thought him partial, but he was forthwith re-elected, and on Thursday evening he again took the chair. Dr. West's chief effort the first part of the evening, was to impeach the character of Smith and the Mormon witnesses; for this purpose, he read from an old pamphlet what appeared to be a certificate from some twenty or thirty citizens of the state of New York, representing Harris and Smith's family as being money diggers, superstitious and visionary, and that they had no confidence in their pretended discoveries. He also read a long letter which he said was from a Mr. Tucker, the printer of the first edition of the Book of Mormon. The letter stated that neither he, nor the hands in the office, believed a word of the book, that they tried Smith by pretending to lose one of the sheets, and got Smith to translate it over again, and that afterwards, they compared the two together, and they did not agree. The letter also gave an account of several failures by the Mormon elders, in their attempts to work miracles, &c., the principle of which was as follows:—One of their accomplices went before, and called upon a farmer, was sick, and pretended to die; soon after, two Mormon elders came along, and proposed trying their skill in raising him. The farmer called in the neighbours to witness it, but he asked them if they could raise a man that was beheaded; they answered, yes; then said the farmer, seizing his axe, I will cut of his head, that the miracle may be the more apparent, and the proof more convincing. But the dead man declining the operation, sprang up on his feet without their aid. This was the amount of testimony by which the Mormon witnesses were impeached. In the reply, Mr. Adams said, the certificate from the citizens of New York was not half as bad as the priests and pharisees entertained of Christ and his apostles; that Christ told them that they should be hated of all nations, and Paul says, " we are counted as the *filth and offscouring of all things.*" Harris, Smith, and others were not accused of murder, treason, robbery, theft, adultery, or other crime, but of being " visionary and money diggers."—The servants of God were always visionary; Stephen was stoned for seeing a vision; forty men bound themselves with an oath, not to eat or drink till they had killed Paul, because he said he had seen a vision and heard a voice. If Mr. Smith dug for money, he considered it was a more honourable way of getting it than taking it from the widow and the orphan; but a few lazy hireling priests of this age, would dig either for money or potatoes. This, of course, made Father Taylor take his toes again. Tucker's letter he pronounced wholly a farce; it bore marks of forgery or falsehood in every sentence:—first, E. B. Grandin was the printer of the first edition of this book, as the title page showed for itself, and if Tucker, or any one else had pretended to lose and yet retained a portion of it, let it be produced; why is it kept secret this twelve years and no one know any thing about it till now? As to the story of the dead man, it proved too much. He was either dead, or the farmer and his neighbours were all fools. Who was the farmer? Who where the neighbours? What was the dead man's name, and that of the preachers? Where and when was it done? On all these subjects we are left to our own conjectures. Adams further said, if such men as Tucker or the farmer existed, tell us where and who they are; I will furnish the money to bring them here, and we will have this matter settled, and I will pay Dr. West's expenses till it can be done.

As Adams closed, the burst of applause from the audience plainly admonished the doctor to pull on another string; accordingly, in his best speech, he left his " important documents " and appealed to elder Adams for a sign, and a *miracle* he would have; he brought all his powerful *oratory* to bear in his demand for a *miracle*, and many of the good *christians* of this age, especially the Millerites and Father Taylor, joined in the general cry of " a *miracle*, give us a *miracle*; a *miracle* we must and will have;" and if you dont give us a sign, said the doctor, we shall consider you guilty of all the charges brought against you and your people.

The doctor then made a most *hypocritical* appeal to elder Adams, telling him, if he would work a *miracle* to convince him, he would forthwith kneel and receive a blessing at his hands; he then with all his eloquence endeavoured to work upon the passions of the audience, and get them to join in one universal cry for " the sign! the sign!! " and so drown the voice of elder Adams.

As soon as Dr. West took his seat, up jumped Father Taylor, and delivered a short speech in favour of the doctor, and said " the doctor had a right to demand a sign! and he demanded a sign!! and the people must demand a sign!!!" of Mr. Adams; in fact, to judge from appearances, the chairman seemed as much interested in the *issue* of the discussion as the doctor himself, as every candid man or woman present must admit. Mr. Adams then rose in the midst of the clamour, and appeared as calm as a summer evening. Joy seemed to beam forth from his countenance; the terrible appeal of doctor West, and the Rev. Mr. Taylor, had not caused him to lose any of his usual vivacity. He camly asked the audience if they would hear his answer to the doctor, and he solemnly told the people, if it appeared in conclusion, that the doctor had demanded the sign on the New Testament ground, he pledged himself to give them the sign before the debate closed. This satisfied all reasonable people, that were present, but some of the Millerites together with Father Taylor and the doctor, still joined in the cry of "give us the sign first." Mr. Adams then quoted from Solomon, where he says, " a wise man will hear a matter and then judge, but a fool will judge before he hears!" And now, said elder Adams, we will soon know how many fools we have present on this occasion. This last sarcastic appeal brought the doctor and Father Taylor to order, but some of the Millerites, and religious bigots that were entirely lost to reason and common sense, still called loudly for the "sign!" Adams then told them, that as they expected Christ to come in 1843, he hoped they would manifest a little patience, and if their doctrine (that is the doctrine of the Millerites) be true, the Latter-day Saints could not do much more harm; and if Millerism was true, they, the Saints, would be all burnt up in 1843. Adams's keen sarcasm soon brought them to their reason, and he was then permitted to go on in peace, and the way he brought scripture to bear on the subject of signs, was a caution. He clearly proved that signs were not given to convince unbelievers, but that Jesus said these signs shall follow them that believe, not go before to convince unbelievers, in proof of which he quoted Mark, 16th chapter, 16, 17, 18th verses. He then said, if the New Testament was true, a wicked and an adulterous generation seek after a sign, and that the spirit of sign-seeking was an adulterous spirit, that had its origin in hell, and was brought forth in the days of Christ by the Devil, and long-robed reverend priests; for, said Adams, the Devil wanted "Jesus" to cast himself down from the pinacle of the temple, and turn stones into bread, and the priests and scribes wanted a sign, and told Jesus if he was the Christ, to save himself and come down from the *cross*, and they would believe on him.—Herod also wanted a sign, but, said Adams, my Lord and master refused to give his satanic majesty, the scribes and pharisees, together with the long robed priests, and infidel Herod, a sign; so, said he, do I refuse on bible ground, to give a sign to doctor West, who has laid his unholy infidel hands on the book of God, and made its glorious promises of no effect, through his vain traditions.

Just at this moment up jumped old Father Taylor, and said, Mr. Adams is too hard on the doctor, but it was no go; Adams was not to be put down, for he poured in such a torrent of testimony from the bible, that it was apparent to all present that he had taken bible ground. He took the bible in his hand, and turned deliberately round to the doctor, and said, now, sir, if you will show me one single passage in the New Testament where any apostle of Christ ever worked a miracle, to convince an infidel or a set of ungodly unbelievers, I will do the same sign or miracle forthwith. On this Father Taylor could stand it no longer; he sprung to his feet, and said he, " I resign—*I will be chairman no longer.*" "Good," said hundreds in all parts of the house, " for you are not fit for a chairman—we do not want you—you are a bigoted and partial man, and we won't have you in the chair any longer." The doctor failing to find where the apostle ever worked a miracle to convince unbelievers, they could not demand the sign of elder Adams on bible ground. The meeting then adjourned until Friday evening.

On Friday evening, the first item was to elect a new chairman. After various movements, it was agreed that Mr. George P. Oaks, Dr. West's secretary, take the chair. The disputants then commenced, and the saying was partly realized that, " when *Turk* meets *Turk*, then comes the tug of war.". The doctor seemed to have fallen into a kind of *melancholy* stupor, as he had rested the whole proof of the charges on the sign. However, having entirely failed in this, on scripture ground, he again screwed his courage to the sticking point, made another mighty effort, and introduced a pamphlet containing many quotations from the works of the Latter-day Saints; the pamphlet on the title page, claimed for its publisher and proprietor, the *Rev. Joshua V. Himes*, of *Boston*. Many statements were read, together with many quotations that purported to come from the works of the Latter-day Saints. He also read some statements (purporting to be congressional documents) against the Mormons, relative to the *Missouri mobbing* business. Elder Adams arose, and in reply to the doctor, accused him of dishonesty in not reading both sides of the question, in regard to the congressional documents. Mr. Adams then brought all his eloquence to bear on the subject of the persecution, and the congressional documents; and it appeared almost as if we could see houses burning and falling in ruins, saints and prophets *murdered*, and others driven from their homes in the midst of winter, and their murderers and drivers after having murdered many, and imprisoned others, and driven all the rest from the state without the least cause whatever (as Mr. Adams fully proved) to justify themselves, had gone and borne false witness against the Saints; yes, said Adams, it is true, seventy of my brethern were imprisoned at one time, for their religion, and many charges brought against them that could not be substantiated by the laws of their country—proved to every lover of truth that they had been slandered, lied about, and misrepresented, by the *mobites*, and that one of the stars of our glorious constitution had received a stain, that could not be wiped off in time; and as regards the perpetrators of the horrid crime of driving and murdering the Saints, he did not believe that the stain would ever be wiped of in eternity. Elder Adams then examined the pamphlet above alluded to, and proposed to prove that it was full of contradictions, absurdities, misquotations, and *lies*. He then called on the secretary to read first from *Himes'* book, and then from the books of the Latter-day Saints; and when he came to read the misquotations and falsehoods contained in said pamphlet, it made *Joshua* turn rather pale—and the celebrated doctor looked something as the man spoken of in the parable, not having on the wedding garment. Mr. Adams then stated, that a liar was not to be believed when he spoke the truth, and of course, a book full of contradictions, misquotations, and falsehoods, could not be received as evidence. He then said that the whole of the doctor's argument rested on the miracle. The doctor then gave up every thing else, and rested on the miracle, and wished an adjournment until Saturday evening, to allow him time to find his miracle—but this was *no go* with the audience, for Mr. Adams told them to have it settled then, " and not gull the people out of another ninepence," and the people would have it settled on the spot. It was then moved and carried, that each speaker be allowed fifteen minutes. The doctor then arose, and by the assistance of the Rev. Joshua V. Himes, brought forth the case of Ananias and Sapphira, as a case exactly to the point. This brought a universal burst of laughter, from almost the whole audience. This was the top stone of the doctor's folly; after this, he lost all command of himself, and sat down in confusion, if not disgrace. He could not even murder through his fifteen minutes. Elder Adams then arose and closed the discussion, by pouring another torrent of scripture testimony in upon the Rev. Doctor, and fully cleared the doctrines and principles of the Latter-day Saints of implied madness, blasphemy, lying, fraud, treason, and murder.

He came off in flying colours " Not Guilty," and I have no hesitation in saying that the discussion has gained the Latter-day Saints many *hundred* friends in Boston and vicinity, as the large and very respectable congregations that attend to hear Mr. Adams's lecture at the Boylston Hall fully prove. His *audience* since the discussion, will number from 1,000 to 1,200. On the other hand, Dr. West is lecturing against him " to a beggarly account of empty benches," sometimes not having fifty people present.

I would just say by way of conclusion, that Mr. *Oakes*, the chairman of the last evening, deserves great credit for the impartial manner he acted in regard to the two speakers.

At the close, Mr. Adams (having freed himself of the doctrine he advocates from the charges alleged by Dr. West) again challenged the doctor to meet him on the real point at *issue*, viz: the doctrine of the Latter-day Saints, and discuss it before the public, the bible to be the standard of evidence. Mr. *Oakes* the chairman, then told the people that Dr. West refused to meet Mr. Adams. The meeting was dismissed, so the matter ended; and Dr. West "has retreated from the field of battle without having left a stone to tell where slumbers the ashes of the fallen hero."

P. S. Will none of our learned ministers of *Boston* meet elder Adams, and discuss the doctrine of the Latter-day Saints—the bible being the standard of evidence? I hope they will come out with their strong reasons, for the "Mormons" are baptizing almost daily, and thousands are beginning to search into these things, and if our priests do not come out with their "strong reasons," I fear all the world will run after them. Q.

THE KINGDOM OF GOD.

OR THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

"In the days of these kings shall the God of Heaven set up a kingdom which shall not be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii c 44 v.

Nebuchadnezzar, king of Babylon, by the aid of a dream, and a prophet, was enabled to trace the course of empire, from his own time down through all succeeding ages, until the empires of the world should shake to their centre, the thrones of kings crumble to atoms, the sceptres of rulers become as broken reeds, and the last vestige of regal power in the hands of corrupt man should dissolve in air, and disappear as the morning cloud. Gazing still over the ruined world, the wide-spread chaos of desolation and death, he caught a glimpse of a new Empire, rising from obscurity, like a small stone from the mountain quarry, but enlarging at every motion, until it became a great mountain, and filled the whole earth.

It is not our intention to review the four great monarchies of Babylon, Persia, Greece, and Rome, which, in turn, rose in power and crumbled to decay; nor yet the kingdoms of modern Europe, which in their divided state, are remarkably portrayed by the feet and toes of the image, composed part of iron and part of clay; for these things have been so often dwelt upon, that we trust our readers understand them. Suffice it to say, the Great Image was a representation of the forms of government, and institutions, both civil and religious, from the days of Daniel, down to the present time, including the four great Monarchies, and all the modern kingdoms, forms of government, and civil and religious institutions which have been perpetuated by, or handed down, or borrowed from the Roman empire. No only the Catholics, but the Protestants of every sect and name constitute parts of this image, as they derived their priesthood and ordinances, either directly or indirectly from popery. All these corrupt and tyrannical, civil and religious institutions and organizations are fast hastening to ruin, and are doomed to sure and certain destruction,—they must soon pass away as the "chaff of the summer threshing floor, and be found no more."

With these considerations we turn away from the image, and abandon it to its fate; and will now commence our review of the kingdom of God, which is to rise over the ruins of fallen empires, and control the world.

This kingdom is represented by a stone cut out of a mountain without hands. By this we understand that it does not originate from any part of the image. It neither springs from the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, nor the feet and toes of iron and clay; but it originates as it were, in a distant mountain, which was not included in these dominions—was never subjugated by them, and which never derived its institutions, its laws, its ordinances, its priesthood, its oracles or records, either directly or indirectly from Rome, or from any of the powers of the image.

A land separated, a country secluded, a nation by itself. Its laws, institutions, revelations, and oracles peculiarly its own, preserved in purity from the contaminating influences of falsehood and corruption, and brought forth by the direct command of the Almighty; thus giving rise to a government, a civil, a political, and religious organization under his immediate directions, at once a theocracy. Such is the nature of that kingdom which the God of Heaven would set up, and which should never be destroyed, or left to other people, but which would break in pieces all these kingdoms and stand for ever.

But where shall we find such a country, such oracles, and institutions, and such a people? In answer to these inquiries, we assert that America is such a country, the Book of Mormon contains, and is connected with such oracles and institutions, and the Latter-day Saints are such a people.

The most ancient records in the Book of Mormon are from the Jaredites, who came to America from the tower of Babel, before the days of Nebuchadnezzar; consequently, the image of which he was the head did not exist, until these Jaredites had removed beyond the bounds of that continent, where afterwards rose the Babylonian empire.

Therefore it follows that the oracles of the Jaredites contained in the Book of Mormon, never were connected with, or handed down by any of the governments represented by the image. Secondly, the other oracles contained in the said book, as revealed to the Nephites, and written by them, were enjoyed by a people who left Jerusalem eleven years before the Babylonish captivity, and while there was a king in Judea; and they were all written after they had gone into the wilderness as a free people, or after they had arrived in America, and had become entirely distinct and separate from all the forms of government represented by the image. Therefore the oracles, the institutions, laws, government, ordinances and revelations in the Book of Mormon, together with the Urim and Thummim connected with it, have been perpetuated, preserved, and handed forth to this generation as entirely independent of, and separate from all the institutions and forms of the governments of the image, as the moon is separate from the earth; or rather as the western continent is separate from the eastern. They have come forth from Mount Cumorah without hands; that is, by the immediate interposition of the Almighty and his angels—so much for the oracles.

We now come to speak of the country where, or the mountain from which this kingdom should originate. That which modern historians call the history of the world, is but the history of half of it. Man may turn over the pages of the past, and contemplate the rise and fall of nations and empires, from the great Babel down through the Medes, Persians, Egyptians, Greeks, and Romans—he may extend his researches through all the kingdoms of the world, as they are called, down to the fourteenth century of the christian era, and still there is a "world" untouched, a land afar, a continent unconnected, and nations as unconcerned with any of these matters, as if they lived on some other planet.

Revolution might succeed revolution—cities might rise and flourish and return to dust—heroes might fight, and patriots bleed and die—tyrants might conquer and subdue, and reign amid the tears, and sweat, and groans of enslaved millions—the trump of war might call its myriads to the field—armies might rush to battle, and arms on armour clash, while the engines of death, sounding dismal in the distance, might rend the earth and make the mountains tremble. A long succession of kings might rule in turn and pass to the shades. Empires might rise and flourish and pass away—thrones might crash amid the wreck of thrones, nations clash against nations, and in turn devour and be devoured, and still the western world reposed in security from all the commotions of the eastern hemisphere; its wall of waters secured it from foreign invasion, and bid defiance to their fleets and armies, and engines of war.

Such was the land held in reserve from the dominion of the image, and destined to give rise to the kingdom of the "stone." Such the holy mountain where God's purposes lay concealed, and from whence they were to originate in the latter day.

We might further add that in the covenants and oracles given to the Jaredites, the western continent is called a chosen land of the Lord, "*choice above all others;*" that it was destined by the God of heaven and held in re-

serve for a righteous people, a land of liberty that all nations who should dwell thereon should be free from bondage and from all other nations under heaven, if they would serve the true God; but if not, they should be destroyed when they were ripe in iniquity. No tyrannical government such as is so fearfully pourtrayed in the beasts and images of the book of Daniel should prevail, or long maintain its dominion in the "*land of the free and the home of the brave.*"

When our fathers first discovered and peopled America in modern times, the first colonists were refugees from oppression, who fled from England and elsewhere for the sake of liberty of conscience. These colonists in process of time threw off the yoke of oppression imposed on them by the mother country, and laid the foundation of a free and independent government, and of free institutions. A Washington and and others were raised up and inspired by the spirit of freedom (which is the spirit of God) to form the constitution, and to organize and defend a country and government as different from the tyrannical and oppressive governments of the old world as light differs from darkness, or as heaven is higher than the earth. The hand of Providence was manifest in all these events in order to prepare the way for His church and kingdom to be re-established as in days of old, and to come forth out of the wilderness as a bride adorned for her husband. Scarcely had this free government become established upon a solid basis, when, lo! the heavens were opened and angels were commissioned to bear glad tidings of great joy to the people of that favoured land—tidings which have resulted in introducing the kingdom of God, and organising a people under the commandments and institutions of the Almighty—a people every way governed by direct revelation from the King of heaven and earth the Lord Jesus Christ.

This people, thus organized and governed, must grow in numbers and in power, and in favour with God and with all good men; they must maintain the freedom of their country and the cause of God, and spread their dominion and power by the dissemination of truth, until the great image which has so long held men in bondage and caused the earth to be troubled shall disappear; and then shall the government of Jesus Christ, under the administration of His saints, extend its dominion so as to form a universal kingdom over the whole earth. So much for the kingdom of the "*stone.*"

"*He that hath ears to hear, let him hear what the Spirit saith unto the churches.*"—ED.

The Millennial Star.

September 1, 1842.

TO THE ELDERS AND OTHERS OF THE CHURCH OF JESUS CHRIST.

BELOVED BRETHREN,—We feel moved at the present time to address a few lines particularly to the officers of the church, as, from our experience, we find it necessary. In the first place, then, we would remark that an error has been too prevalent amongst the priesthood by not understanding clearly the simple nature of the commission they have received; many appear to have thought they were sent on a crusade against the sects of the day, and truly, had this been their mission, they have magnified their office; indeed, we hesitate not to say that very disastrous results have frequently arisen from the injudicious manner in which the officers of the church have frequently laboured; we will go farther and say, for we are able, from actual observation, to prove it, that many who, in every sense of the word were favourably impressed with the principles of truth which they had heard in conversation, have determined to attend the public services and hear for themselves, when, instead of listening to the thrilling tidings of great joy, which the servants of God were sent to communicate, they heard instead thereof, a lengthened attack upon the religious systems of the day, and that in no measured terms, but with a spirit of invective and bitterness that bespoke any spirit but that of the Lord; the consequence has been that many have turned away from the truth in disgust, perhaps to listen to it no more,—and shall the individual perish in his ignorance, and be shut up with the prisoners in the pit? I ask, upon whose head shall his blood be? We would sincerely caution our brethren upon this subject, as we believe there is perhaps no way by which Satan can so creep upon us unawares, than by thus causing us to impede the progress of the kingdom of God, at the same time that we flatter our ourselves we are exercising great energy and zeal in the cause.

Then let every one holding an office in connexion with the holy priesthood reflect seriously on the mission given him to fulfil, which is to preach the gospel of the kingdom, to bear testimony of its truth, and to warn the people that the hour of God's judgments is at hand; and let no one suppose that there is not scope for them in the doctrines of truth. Wide and diversified are the subjects connected with the kingdom of God,—the gathering of the people,—the building up of Zion, and with the consummating of that great work which the Lord is about to accomplish.

Affectionately, then, do we give these brief remarks as counsel which we wish every where to be attended to. We do not mean to be understood that we must make no allusion whatever to the people by whom we are surrounded, and with whom most of us have formerly been associated, for this we cannot avoid in the relation of our own experience; but with every one guided by the Spirit of the Lord it will hold a very secondary place in his remarks, and only such as is necessary to illustrate the truth, or the experience of the individual.

Again, let the officers bear in mind that when we have faithfully declared the truth unto the people, and they receive it not, this must not excite our ire, as if our own pride were mortified, but let us leave them, if we must, with that spirit with which we can return with pleasure a future time to gather out the honest in heart.

We make these remarks because we feel assured they are needed; and we venture to say that the progress of the work of the Lord will be in proportion to the faithful discharge of the mission of His servants; and that it will be hindered in like manner as the servants of God forget their mission, and have their minds occupied with the abominations of mankind.

There is another subject to which we wish to allude at the present time, and these remarks we would make to the whole church.

We refer to the troubles of the times, and to the political confusion of this country. And we would say to all in connexion with the church of Christ, have nothing whatever to do with the struggle going on in the land, save it be, that the laws of the country call upon you to act in keeping the peace, then your duty will be to comply with it, and be subject to the powers that be.

But lest our brethern might suppose that we do not sympathize with the suffering and the oppressed, we will make a few remarks on the subject.

Let it then be borne in mind that whatever may be the condition of the people, or whatever measures in their distress they may be led to adopt for their deliverence, they are not of the Lord. Salvation in these last days has become temporal and spiritual, and the Lord God of Heaven hath renewed his covenant with the children of men, and restored his holy priesthood in order to prepare deliverance for all that will embrace it, "for in Mount Zion, and in Jerusalem shall be deliverance, and in the remnant whom the Lord our God shall call." Therefore let the people of the Lord understand, that by assisting in an effort to procure deliverance, otherwise, as the people of God, they are acting contrary to his will. Trouble, affliction, convul-

sion, and outrage must be expected, together with calamities of every kind, but the Lord is not bringing his judgments upon the people without warning, and not without providing a refuge for all that will put their trust in him; and the duty of the Saints is, to do his will by saving themselves from this untoward generation.

But again, could the enemies of the truth by any means through the imprudence of some, only get slight grounds on which to state that the Saints were connected with the disturbances of the times, it might be of serious injury to the cause of God, and the gathering of his people.

THOMAS WARD.

JOHN C. BENNETT has recently been expelled from the church in Nauvoo, for gross wickedness and immorality; we learn from several papers that he is now trying to injure the character of our worthy president, JOSEPH SMITH, by various libellous statements, some of which have appeared in England, purporting to come from his pen. We therefore publish a copy of the following documents in relation to this matter, which we consider sufficient to counteract the influence of these newspaper slanders, and to defend the character of our beloved president.—ED.

Oath taken before Alderman Daniel H. Wells, who is not a member of the Church.

State of Illinois, City of Nauvoo.

Personally appeared before me, Daniel H. Wells, an alderman of the said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith; that he never was taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private, that any illegal illicit intercourse with females was, under any circumstances, justifiable; and that I never knew him so to teach others.—JOHN C. BENNETT

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the city council at Nauvoo, and was elicited in consequence of its being reported that the Doctor had stated that Joseph Smith had acted in an indecorous manner, and given countenance to vices practised by the Doctor and others. Doctor John C. Bennett, ex-mayor, was then called upon by the mayor, Joseph Smith, to state if he knew ought against him, when Mr. Bennett replied, I have no difficulty with the heads of the church. I publicly avow, that any one who has said that I have stated that Gen. Joseph Smith has given me authority to hold illicit intercourse with woman, is a liar in the face of God; he never, either in public or private, gave me any such authority or licence. I have heard it said that I should become a second Avard, by withdrawing from the church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of mayor. This is false. I have no difficulty with the heads of the church, and intend to continue with you, and hope the time may come, when I may be restored to full confidence and fellowship, and to my former standing in the church, and that my conduct may be such as to warrant my restoration. Should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

Joseph Smith then asked, "will you please state definitely whether you know anything against my character, either in public or private?"

Gen. Bennett answered, "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous."

N. K. WHITNEY,	GUST. HILLS,
HIRAM KIMBALL,	G. W. HARRIS.
ORSON SPENCER,	*Aldermen.*
W. RICHARDS,	JOHN TAYLOR,
G. A. SMITH,	H. C. KIMBALL,
WILSON LAW,	W. WOODRUFF,
B. YOUNG,	JOHN P. GREEN.
	Councellors.

JAMES SLOAN, *City Recorder.*

May 19th, 1842.

Items of News.

NOTICE TO EMIGRANTS.—The ship *Sydney* (under our charter) to sail on the 15th inst. Berths all taken. Another first class ship will be dispatched by us on or about the 20th inst. Terms as stated in the No. 4 Star. New regulations respecting emigration coming into force on the 1st of October, we advise those about to emigrate, to avail themselves of the next vessel without delay. *Pratt and Fielding, 36, Chapel Street, Liverpool.*

GERMANY.—Elder Hyde writes from Regensburg, August 10th. He is well and prospering. A work is now in press written by him in German, which will lay before that people our principles in full. He is expected in England by the 15th inst., on his way to America.

NAUVOO.—We have just received an interesting letter from elder B. Young, dated 17th July. There is a general time of peace and plenty. The temple is progressing rapidly, and emigrants are flocking in daily from all parts of the Union; many permanent houses are being erected, and the population now numbers about twelve thousand.

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THE WORD OF WISDOM.

From the "Times and Seasons," June 1.

We had a very instructive, impressive, and salutary discourse delivered to us in the city of Nauvoo, last Sabbath, on the above subject, to a large and attentive congregation, by president H. Smith.

He stated that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter-day Saints, in this respect, were following their old traditions and former practices of spiritualizing the word of God, and, through a vain philosophy, departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The principles that are taught in the Bible are pure, and ought to be adhered to; and if people adhere to that teaching, it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy, and righteous, and will, if followed, lead men to God; and the principles that are taught in the Book of Doctrine and Covenants, are from God—they are principles of righteousness—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his Saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty. The God of the armies of Israel is a wise God, he comprehended the end from beginning, and adapted his plans, his designs and teaching, to the peculiar wants, the local situation, the exigencies of mankind, and the present and future good of the human family; and every thing that he has deigned to notice by way of instruction to the children of men, is given by infinite wisdom, by the intelligence of Jehovah; and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth,—he lived nearly one thousand years; his mind was vigorous and active, and his intellectual faculties clear and comprehensive; but he has become degenerated, his life has dwindled to a span, disease preys upon his system, his body his enervated and feeble, and his mental and intellectual faculties are impaired and weakened; and man is not now that dignified, noble, majestic, honourable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has, in his wise designs, revealed unto us his will; he has made known unto us his future purposes; he has told us, as he did his ancient prophets, that the "earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox—and that they shall

not hurt nor destroy; that the knowledge of the Lord shall cover the earth, as the waters cover the sea"—that man's days shall be as "the days of a tree," that he shall again live one thousand years on the earth. This is the "time of the restoration of all things," and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience, and faith of man combined.

Every thing has become degenerated from what it was in its primitive state. "God made man pure, but he has found out many inventions"; his vices have become innumberable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen, fallen, fallen from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect—and power which human philosophy, talent, and ingenuity cannot control. God only is acquainted with the fountain of action, and the main springs of human events; he knows where disease is seated, and what is the cause of it; he is also acquainted with the spring of health, the balm of Gilead, of life; he knows what course to pursue to restore mankind to their pristine excellency, and primitive vigour and health; and he has appointed the word of wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigour, promote peace between him and the brute creation; and, as one of the little wheels in God's designs, to help to regulate the great machinery which shall eventually revolutionize the earth, and bring about the restoration of all things; and when they are restored he will plant "the tree of life, whose leaves shall be for the healing of the nations."

The Lord has told us what is good for us to eat and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders too, pay no regard to it; they think it too little, too foolish for wise men to regard. *Fools!* Where is their wisdom, philosophy, and intelligence? from whence did they obtain their superior light? Their capacity and their power of reasoning was given them by the great Jehovah; if they have any wisdom they obtained it from him. And have they grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise and what is foolish? They think it too small for him to condescend to tell men what will be nutricious or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? and who was it that organized man, and constituted him as he his found? who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied, and his form be invigorated by that kind of food which the laws of nature, and the laws of God have said would be good for man? And has God made his food, and provided it for the use of man, and shall he be ashamed to speak of the work of his hands; has he become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? Oh, shame! let it not be heard among the Saints; let that man who inculcates such principles hide his face. We are told by some, that circumstances alter the revelations of God. Tell me what circumstances would alter the ten commandments? they were given by revelation—given as a law to the children of Israel? Who has a right to alter that law? Some think that they are too small for us to notice: they are not too small for God to notice; and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called Saints? for the word of wisdom is adapted to the capacity of all that "are or *can be called Saints.*" Listen not to the teaching of any man, or any elder who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon—that I have always practised; and they are what my family practices; they are what brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that "strong drinks are not good;" who is it that will say they are, when the Lord says they are not? That man who says, "I can drink wine or strong drink, and it not hurt me," is not wise. But some will say, "I know that it did me good, for I was fatigued and feeble on a certain occasion, and it revived me and I was invigorated thereby, and that is sufficient proof for me." It may be for you, but it would not be for a wise man; for every spirit of this kind will only produce a greater langour when its effects cease to operate upon the human body. But you know that you are benefited; yes, so does the man who has mortgaged his property know that he is relieved from his present embarrassments; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drink for the belly, "but for the washing of your bodies." And again, "tobacco is not for the body, neither for the belly; and it is not good for man, but as an herb for bruises, and all sick cattle, to be used with judgment and skill." Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it; for an elder especially to eat or smoke it, is a disgrace to him! he is not fit for the office; he ought first to learn to keep the word of wisdom, and then to teach others. God will not prosper the man who uses it. And again, "hot drinks are not for the body or belly;" there are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom: disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects; but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made use of these things that are thus spoken of as being evil; and be it remembered that this instruction is given in consequence of evils that do and will exist in the hearts of conspiring men.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man: every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts, and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts; to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.

Let men attend to these instructions, let them use the things ordained of God, let them be sparing of the life of animals. "It is pleasing, saith the Lord, that flesh be used only in times of winter or of famine;" and why to be used in famine? because all domesticated animals would naturally die, and may as well be made use of by man as not.

All grain is good for the food of man, as also the fruit of the vine—that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field; and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Let these things be adhered to—let the Saints be wise—let us lay aside our folly and abide by the commandments of God, so shall we be blessed of the great Jehovah in time and in eternity; we shall be healthy, strong, and vigorous; we shall be enabled to resist disease, and wisdom will crown our councils, and our bodies will become strong and powerful; our progeny will become mighty, and will rise up and call us blessed; the

daughters of Jesus will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah—for the kingdom of God—for the appearance of Jesus in his glory; "out of Zion, the perfection of beauty," God will shine, Zion will be exalted, and become the praise of the whole earth.

Thus spake the man of God, fired with heavenly, holy zeal for the welfare of the Saints of the Most High who were assembled around him, in breathless silence listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to in this brief sketch; and can only say that, with boldness and firmness he expatiated freely and fully upon those principles, opposing vice and error in its various forms. We are persuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness, and truth; and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God—"I will declare thy righteousness in the great congregation." OMEGA.

HISTORY OF JOSEPH SMITH.

(Continued from page 54.)

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by continued labour were enabled to get a comfortable maintenance.

In the year 1824 my father's family met with a great affliction by the death of my eldest brother Alvin. In the month October, 1825, I hired with an old gentleman, by the name of Josiah Stoal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehannah county, State of Pennsylvania, and had, previous to my hiring with him, been digging, in order if possible, to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose

the very prevalent story of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while yet I was employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breast-plate On the 22d day of September, 1827, having gone as usual at the end of another year to the place where they were deposited; the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement however still continued, and rumour with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the State of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there, I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him, and the circumstances, I refer to his own account of the circumstances as he related them to me after his return, which was as follows. "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to professor Anthony, a gentleman celebrated for his literary attainments. Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr.

Anthony called me back, and asked me how the young man found out that there were gold plates in the place were he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied "I cannot read a sealed book." I left him and went to Dr. Mitchell who sanctioned what professor Anthony had said respecting both the characters and the translation.

Mr. Harris having returned from this tour, he left me and went home to Palmyra, arranged his affairs and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written 116 pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to teaze me to give him liberty to carry the writings home and shew them; and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression), and I inquired of the Lord through them, and obtained the following revelation:—

Revelation to Joseph Smith, Jun., given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are strait and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary, and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall; but remember God is merciful, therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord; and that they may believe the gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

JOHN C. BENNETT.

From the "Times and Seasons."

At a meeting of the citizens of the city of Nauvoo, held in said city, at the meeting ground, July 22d, 1842, Orson Spencer, Esq., was called to the chair, and Gustavus Hills was appointed clerk.

The meeting was called to order by the chairman, who stated the object of the meeting to be to obtain an expression of the public mind in reference to the reports gone abroad, calumniating the character of president Joseph Smith.

Gen. Wilson Law then rose and presented the following resolution.

Resolved—"That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice, and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States."

A vote was then called, and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. President Joseph Smith spoke in reply.

Question to Elder Pratt.—"Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?"

Answer by Elder O. Pratt.—"Personally, toward the female sex, I have not."

Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by elders W. Law, H. C. Kimball, and president H. Smith. Several others spoke bearing testimony of the iniquity of those who had calumniated president J. Smith's character.

Meeting adjourned for one hour.

P.M. Meeting assembled pursuant to adjournment and was called to order by the chairman.

A petition was then received from a committee appointed by the city council for the reception, approbation, and signatures of the citizens generally, petitioning the governor of Illinois for protection in our peaceable rights, which was read, approved, and signed by 8000 persons.

The "Ladies' Relief Society," also drew up a petition signed by about 1000 ladies, speaking in the highest terms of the virtue, philanthropy, and benevolence of Joseph Smith; begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights. A petition was also drawn up by many citizens in and near Nauvoo, who were not Mormons, setting forth the same things.

Affidavit of the City Council.

We, the undersigned, members of the city council of the city of Nauvoo, testify that John C. Bennett was not under duress at the time that he testified before the city council, May 19th, 1842, concerning Joseph Smith's innocence, virtue, and pure teaching. The statements

that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced, or intimidated; his appearance at the city council was voluntary; he asked the privilege of speaking, which was granted; after speaking for some time on the city affairs, Joseph Smith asked him if he knew any thing bad concerning his public or private character; he then delivered those statements contained in the testimony voluntarily and of his own free will, and went of his own accord as free as any member of the council.

We do further testify that there is no such thing as a Danite society in this city, nor any combination other than the Masonic lodge, of which we have any knowledge.

Wilson Law	Geo. A. Smith
John Taylor	G. W. Harris
W. Woodruff	N. K. Whitney
V. Knight	B. Young
H. C. Kimball	C. C. Rich
J. P. Green	O. Spencer

William Marks.

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, this 20th day of July, 1842, except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me, D. H. Wells,
Justice of Peace within and for
Hancock county, Illinois.

Affidavit of Hyrum Smith.

On the 17th day of May, 1842, having been made acquainted with some of the conduct of J. C. Bennett, which was given in testimony under oath before alderman G. W. Harris, by several females who testified that John C. Bennett endeavoured to seduce them and accomplished his designs by saying it was right—that it was one of the mysteries of God which was to be revealed when the people were strong enough in the faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves—vehemently trying them from day to day to yield to his passions, bringing witnesses of his own clan to testify that there were such revelations and such commandments, and that it was of God; also stating that he would be responsible for their sins, if there were any, and that he would give them medicine to produce abortions providing they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity whilst she was sick, stated that he made proposals to her of a similar nature. He told her that he wished her husband was dead, and that if he was dead he would marry her and clear out with her; he also begged her permission to give him medicine to that effect. He did try to give him medicine, but he would not take it. On interrogating her what she thought of such teaching, she replied she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him and bring him to justice. Some person knowing my determination having informed him of it, he sent to me W. Law and B. Young to request an interview with me and to see if there could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous, but told them I was willing to see him: he immediately came to see me, he begged of me to forgive him this once, and not prosecute him and expose him; he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts and wept much, and desired that it might not be made public, for it would ruin him for ever. He wished me to wait, but I was determined to bring him to justice and declined listening to his entreaties; he then wished me to wait until he could have an interview with the Masonic fraternity, he also wanted an interview with brother Joseph. He wished to know from me if I would forgive him and desist from my intentions, if he could obtain their forgiveness, and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro tem.* at that time; he also wished an interview first with brother Joseph; at that time brother Joseph was crossing the yard from the house to the store, he immediately came to the store and met Dr. Bennett on the way; he reached out his hand to brother Joseph and said, will you forgive me? weeping at the time. He said, brother Joseph, I am guilty, I acknowledge it, and I beg

of you not to expose me, for it will ruin me. Joseph replied—Doctor, why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery was right, or polygamy, or any such practices? He said you never did. Did I ever teach you any thing that was not virtuous—that was iniquitous, either in public or private? He said you never did. Did you ever know anything not virtuous or unrighteous in my conduct or actions at any time, either in public or in private? He said I did not. Are you willing to make oath to this before an alderman of the city? He said I am willing to do so. Joseph said, Doctor, go into my office, and write what you can in conscience subscribe your name to, and I will be satisfied. I will, he said, and went into the office, and I went with him and he requested pen and ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro tem.* for the Nauvoo lodge, U. D. W. Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article, which was published in the 11th number of *The Wasp*, and sworn to and subscribed before Daniel H. Wells, alderman, on the 17th of May, 1842. He called in brother Joseph, and read it to him and asked him if that would do? He said it would. He then swore to it as before mentioned. The article was as follows:

State of Illinois,
City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith, that he never was taught any thing in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private, that illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so teach others.

John C. Bennett.

Sworn to and subscribed before me, this 17th day of May, 1842.

Daniel H. Wells, Alderman.

During all this intercourse I was present with him, and there were no threats used nor harshness, every thing was as pacific as could be under existing circumstances. I then immediately convened the Masonic lodge, it being about four o'clock, p.m. He then came into the lodge, and charges of a similar nature were preferred against him. He admitted they were true in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness, begged for the brethren to forgive still longer, and called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the bible and sware that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being, until he could be heard on other charges which had been preferred against him by members of the Pickaway lodge, Ohio, through the communications of the grand master, A. Jonas. After this we found him to be an expelled Mason, in consequence of his rascally conduct, from the Pickaway lodge in Ohio. The circumstances and documents were mentioned in the 11th number of *The Wasp*, signed by George Miller, master of Nauvoo lodge, under dispensation, and reads as follows:—

Notice.—To all whom it may concern, Greeting.

Whereas, John Cook Bennett, in the organization of the Nauvoo lodge, under dispensation, palmed himself upon the fraternity as a regular Mason in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he the said Bennett, may not impose himself upon the fraternity of Masons.

All editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

G. Miller, Master.

Nauvoo Lodge, under Dispensation.

Still, after all this, we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state. After learning

these facts we exposed him to the public. He then immediately left the place abruptly, threatening to drink the heart's blood of many citizens of this place. Previous to this last disclosure the hand of fellowship was withdrawn from him, May 11th, 1842, by the first presidency, six days previous to the time he pretended to withdraw from the church, which you will see published in the *Times and Seasons*, June 15th, 1842. I was also present at the time when he gave this testimony before the city council, as printed in the *Times and Seasons*, July 1st.

I know he was not under duress at the time, for his testimony was given free and voluntarily, after requesting the privileges of the council to speak (which was granted him) on matters pertaining to the city ordinances. While speaking or before he took his seat, he was requested by the mayor of the city, Joseph Smith, to state to the council if he knew aught against him, and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preparation room on the 17th day, as he stated in his letter as printed in the *Sangamo Journal*, for the lodge was convened on that day, and I had the keys of the doors in my possession from seven o'clock a.m., until six o'clock p.m., and it was when the lodge called off for refreshment during recess, that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence; and I was with him during the whole time from his first coming to me until he signed it, and until the lodge covened again at four o'clock.

HYRUM SMITH.

Sworn to and subscribed before me, July 23rd, 1842.

G. W. HARRIS,
Alderman of the city of Nauvoo.

Affidavit of W. Law.

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it a duty to make the following statement of facts.

John C. Bennett states, in the *Sangamo Journal*, that the withdrawal of the hand of fellowship by the first presidency and the twelve, was after he had withdrawn from the church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May. Some four or five days afterwards I had some conversation with J. C. Bennett, and intimated to him that such a thing was concluded upon, which intimation, I presume, led him to withdraw immediately. I told him we could not bear with his conduct any longer, that there were many witnesses against him, and that they stated that he gave president Joseph Smith as authority for his illicit intercourse with females. J. C. Bennett declared to me, before God, that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless, he said he had done wrong, that he would not deny; but he would deny that he had used Joseph Smith's name to accomplish his designs on any one—stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He pleaded with me to intercede for him, assuring me that he would turn from his iniquity and never would be guilty of such crimes again. He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and pleaded with him to spare Bennett from public exposure on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, "so help him, God." From such promises and oath, I was induced to bear with him longer than I should have done.

On one occasion I heard him state before the city council, that Joseph Smith had never taught him any unrighteous

principles of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily, he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former occasion he came to me and told me that a friend of his was about to be tried by the high council, for the crime of adultery, and that he feared his name would be brought into question. He entreated me to go to the council and prevent his name from being brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know, from the amount of evidence which stands against J. C. Bennett, and from his own acknowledgements, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic lodge, he came to me and desired that I would go in company with B. Young to Hyrum Smith, and entreat of him to spare him; that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, &c. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on B. Young and myself to intercede for him. W. LAW.

Sworn to and subscribed before me, a justice of the peace within and for the county of Hancock, State of Illinois, July 20th, 1842, D. H. WELLS.

State of Illinois,
County of Hancock. } I hereby certify, that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in *The Wasp;* after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open and free for all, or any person to pass or repass. After signing and being qualified to the affidavit aforesaid, he requested to speak with me at the door, I followed him out; he told me some persons had been lying about him, and shewed me a writing granting him the privilege to withdraw from the church, and remarked that the matter was perfectly understood between him and the heads of the church, and that he had resigned the mayor's office, and should resign the office he held in the legion; *but* as there was a court martial to be held in a few days, Joseph Smith desired that he would wait until that was over.

I was in the city council on the 19th day of May last; I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Col. Francis M. Higbee; he then stated that he was going to be the candidate (meaning candidate for the legislature) and Joseph and Hyrum Smith were going in for him; said, "you know it will be better for me not to be bothered with mayor's office, legion, Mormon, or any thing else." During all this time, if he was under duress or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging. I know that I saw him in different parts of the city, even after he had made the statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor's office, and I think did attend to work on the streets.

I was always personally friendly with him after I became acquainted with him. I never heard him say anything derogatory to the character of Joseph Smith until after he had been exposed by said Smith, on the public stand in Nauvoo. D. H. WELLS.*

July 22, 1842.

Sworn to and subscribed before me, a justice of the peace in and for the city of Nauvoo, in said county, this 22nd day of July, 1842,

GUSTAVUS HILLS. (L. S.)
J. P. & Alderman.

The whole of these affidavits are given by gentlemen of the first respectability, of unquestionable character, and of

* Daniel H. Wells, Esq., is an old resident in this place, and is not a Mormon.

known reputation and veracity, and can of course be relied upon; and what light do they represent Bennett in, but that of a perjured wretch, a graceless vagabond, and a mean, vascillating, unprincipled villain, and a disgrace to human society? and if their testimonies, and the testimony of the city council cannot be relied upon; then, indeed, are we in a poor case—corrupt, fallen, and dishonoured. But John C. Bennett is not the man to prove us so; we must have different testimony to his and that of his partners in crime, to convict us of evil.

As John C. Bennett and the *Sangamo Journal* have called upon several persons in this city, to come out and make disclosures relative to the things about which they have been writing, they have responded to the call and publish the following:—

Certificate of Elias and F. M. Higbee.

Mr. Editor, Sir,—From a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies. As a matter of course then, I must be one, for I am, and have been for a long time, the personal friend of Joseph Smith; and I will here say that I have never yet seen or known any thing against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun—they vanish away because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances and matters of fact which were developed, both here and from abroad, respecting his conduct and character, previous to leaving this place, for one moment to believe him—I answer, NO! he could not; and all his affidavits that came from any person entitled to credit (I say entitled to credit, because some there are who are not entitled to credit, as Dr. Bennett very well knows), are in amount nothing at all when summed up, and render no person worthy of death or bonds.

F. M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say by F. M. Higbee, that he knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony, that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection. ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to.

F. M. HIGBEE.

July 22, 1842.

Certificate of Miss Pamela M. Michael.

Nauvoo, July 25, 1842.

Inasmuch as J. C. Bennett has referred the people to me for testimony against president Joseph Smith, I take this opportunity to state before the public that I know nothing derogatory to his character, either as a christian or a moral man.

Mr. Bennett made use of my name without my knowledge or consent.

P. M. MICHAEL.

Certificate of Sidney Rigdon.

As their seems to be some foolish notions that I have been engaged with J. C. Bennett in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation and truth.

SIDNEY RIGDON.

Certificates of William and Henry Marks.

Inasmuch as John C. Bennett has called upon me, through the *Sangamo Journal*, to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false, and that I believe them all to be the offspring of a base and corrupt heart, without the least shadow of truth;—and further, that he has used my name without my permission. I believe him to be a vile, wicked, and adulterous man, who pays no regard to the principles of truth or righteousness, and is unworthy the confidence of a just community. I would further state that I know of no order in the church which admits of a plurality of wives, and do not believe that Joseph Smith ever taught such a doctrine; and further, that my faith in the doctrines of the church of Jesus Christ of Latter-day Saints, and in Joseph Smith, is unshaken.

WILLIAM MARKS.

Nauvoo, July 26, 1842.

Inasmuch as the *Sangamo Journal* has called upon me to come out and make an expose against Joseph Smith; this is to certify that I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view, and that Dr. Bennett and the Journal used my name without my knowledge or consent; and further, that I believe Dr. Bennett to be a bad man and unworthy of public confidence.

HENRY MARKS.

Nauvoo, July 28, 1842.

Mr. Bennett seems to place very much confidence in the veracity, integrity, and honour of the above individuals, we hope that he will now believe their testimony.

The Millennial Star.

October 10, 1842.

FAREWELL ADDRESS TO OUR READERS AND PATRONS.

Brethren and Friends,—As I am about to take leave of the STAR, and give it to the management of others, I feel it necessary to make a few remarks suited to the occasion.

This publication was undertaken two years and six months since, by the appointment and sanction of the Saints in this country. Since that time I have laboured dilligently, as far as a pressure of other duties would admit, to render it a useful and interesting periodical. I have published the principles of the Latter-day Saints, together with a choice selection of the most interesting items of news in relation to the progress of these principles among men.

I have also endeavoured at all times to defend the cause of truth, and to ward off the arrows of envy and slander which have been hurled at the children of light by the strong arm of thousands who speak evil of things they understand not.

I have also endeavoured to publish a faithful record of the judgments, signs, and wonders which have been transpiring in fulfilment of the words of the prophets. How far I have succeeded in these endeavours, I leave for my readers to determine, and for the fruits to bear witness. I felt great satisfaction in a review of my editorial course: I feel my conscience clear, and a secret whispering within, that I have done my duty faithfully before God.

I also feel to rejoice in the success which has attended the efforts of the servants of God in this country in the publication of truth. At the commencement of the STAR, the Saints in Europe numbered less than two thousands, they now number near ten thousands, besides thousands who have emigrated to a distant land. This, surely, is a great triumph of the truth, when we take into consideration the prejudice and opposition which we have had to encounter. Surely the STAR has stood forth as a beacon on a hill, as a lonely lamp amid surrounding darkness, to light the weary pilgrim on his toilsome journey, and to kindle up the dawn of a day of glory, when the effulgent beams of the sun of righteousness shall shine forth as the morning, and dispel the misty vapours which, like a gloomy cloud, have for ages hovered over the pathway of mortals.

Though I now take leave of the editorial department, and withdraw from the shores of Europe, yet I have the satisfaction of leaving the STAR to shine among you in its full glory, being conducted by one who has a willing heart and a ready pen, and one who, I hope, will be so aided by his patrons and by Divine favour, as to be able to conduct it with effect, till its feeble rays shall be lost amid the effulgence of the rising morn.

I now return my sincere thanks to all our agents and patrons, and to all who have in any way contributed to our assistance in this great and good work; and I pray that the blessings of God may

rest upon them and upon the thousands who may hereafter peruse this work.—May the blessings of God abundantly rest upon my successor, elder THOMAS WARD, and upon his labours; and I now take leave of my readers and patrons with an earnest request that I may be remembered in their prayers, and that they will render every assistance to brother WARD, and all who shall hereafter be appointed to edit or publish the STAR.

TO THE SAINTS IN EUROPE.

Dear Brethren and Sisters,—I must now take leave of you for a season, as duty calls me home. I have laboured among you in the ministry between two and three years, and for the last eighteen months (since the departure of the rest of the twelve) I have had the more particular presidency of the church in Europe, and as one of old said, in some measure "the care of all the churches."

In this highly responsible trust I have endeavoured so serve you in all things, both temporal and spiritual, and to go in and out among you in the fear of God, exercising judgment, mercy, and charity according to the ability which God has given me. I have endeavoured to teach the ignorant, to reclaim the transgressor, and to warn the wicked; to comfort the feeble-minded, to bind up the broken-hearted, and to administer to the poor; yea, I have sought dilligently to bring about the deliverance of the needy and those in distress, and through the mercy of God much has been done, though still much more remains to be done.

During my labours in this country I have coveted no man's silver, or gold, or apparel; my hands have ministered to the necessities of myself, family, and fellow-labourers in the ministry, and to many of the poor and needy; my house has ever been open, my table free, and my heart full of compassion toward all men. Although in these things I do not desire to boast, but to give thanks unto God who has enabled me thus to do, and has rewarded me abundantly in all things, both temporal and spiritual; yet I mention these things as a stimulus to others, in order to induce them to follow my example, whercin I have done my duty

As the emigration of numbers of the officers and members of different branches has in some measure disorganized the society in this country, it becomes necessary for some further arrangements to be made for the government and welfare of the churches.

I therefore recommend and appoint elder THOMAS WARD as my successor in the office of the General Presidency of the Church in Europe, in connexion with elders LORENZO SNOW and HIRAM CLARK. To these persons I commit the care and government of the church in this country for the present, trusting that they will conduct and counsel in all things according to the mind of the spirit, and according to the counsel which shall be given them from Nauvoo from time to time, by the quorum of the twelve or the first presidency.

I sincerely hope that the officers and members in the several conferences will uphold and support these men in their high and holy calling, by the prayer of faith, and by a willing, submissive, and teachable spirit; and in so doing they will prosper.

It will be necessary as soon as convenient, for a General Conference to be called for the United Kingdom, and for high priests and presiding elders to be ordained to fill the several vacancies which have or may occur on account of emigration or otherwise; and to transact all other necessary business for the general welfare.

In regard to the ministry I would recommend, and earnestly exhort that the *first principles of the gospel be fully and constantly taught, and the spirit of discussion and contention avoided as far as possible*; for he that hath the spirit of contention is not of God, but is of the devil.

In regard to emigration I would recommend patience as well as perseverance; and that the Saints do not emigrate in haste, leaving their affairs unsettled, or their property to be wasted; and above all, pay every man his honest due as far as possible. And in regard to husbands and wives, we feel bound to forbid the separation of one from the other in emigrating, either on account of poverty or any other cause. Let them go together or stay together, live together or die together, and let nothing separate them from each other during so long and tedious a journey.

And again, husband and wife have no right to separate because of one being an unbeliever, and those who do so will not be justified by this church. These have ever been our principles and teachings; but we have received a communication from the first presidency of late on this subject which is very pointed, and which will probably appear in the next number of the STAR.

Dear Saints,—On taking leave of you for a season, I take this opportunity to assure you before God, to whom we are all accountable, *That the fulness of the gospel is true, that the Book of Mormon is true, and that the everlasting covenant is true, and will stand when heaven and earth shall pass away.*

I also forwarn you that a great and glorious day is at hand for the Saints of the Most High, and a terrible day for the wicked; for the Lord will in a few years make his arm bare in the eyes of all the nations, in the establishing of his covenant and his gospel in the defence of Zion and the redemption of his people; and whosoever will not believe in the words of his servants which he has chosen in these days will be cut off from among the people, as Moses and Christ have foretold; and all flesh shall know that the Lord God of Israel hath spoken and performed.

I now take a pleasing farewell of the Saints, with a firm conviction that I have laboured dilligently and done my duty thus far, and I have nothing to regret but my own weaknesses and imperfections, which I trust you will all be willing to forgive, and that God will forgive also.

Please remember me in your prayers, and may the Lord Almighty bless you all, and preserve us faithful to the end, that we may meet again with joy. Amen. P. P. PRATT.

Items of News.

SIGNS OF THE TIMES.—In fulfilment of the words of the prophet Moroni, page 575, that the Book of Mormon should come forth at a time when "there shall be heard of fires, and tempests, and vapours of smoke in foreign lands," it has frequently been our lot to record striking events of this nature. For instance, the burning of the Exchange and the Tower of London,—the awful conflagration that consumed so large a portion of the city of Hamburgh,—the earthquakes in the Island of St. Domingo, in Greece, and other places; and now we cannot omit to register on our pages the dreadful devastation produced by the late great fire in Liverpool, in which it is estimated that £600,000 worth of property has been destroyed, not without the loss of several lives. In connexion with this we add an extract from the *Liverpool Mercury*, of September 30th, 1842.

"TERRIBLE CONFLAGRATION. — *St. Petersburgh, September 16th.*—We have received here the melancholy news that the greater part of the city of Kasan has been destroyed by fire. It is stated that 1200 houses (400 of which were of stone,) twelve churches, the extensive magazine, and the university are reduced to ashes. The details have not yet come to hand. The second St. Petersburgh Insurance Company is a great loser by this fire. The shares which were lately sold at 410 rubles to 415 rubles, are now sold at 230 rubles.—Several houses and forty warehouses with goods have been destroyed by fire in the city of Jaroslaff. —A letter from Cologne, 21st instant, says:—The town of Rheinbach, which forms part of our district, was, two days ago, the theatre of a great calamity.

A fire broke out in the morning, and owing to a deficiency of water, it soon raged with such fury that before the evening half the town was in ashes. Fortunately a heavy shower of rain fell at about four o'clock in the afternoon, and arrested the progress of the flames. More than one hundred families are without an asylum."

Events of this nature may pass unobserved or unheeded by the world, but not so with the people of God; for he hath given unto us of his spirit that we might know the signs of the times, and that we may be prepared to stand before him. May the Lord enable us to understand and serve him acceptably, that when the inhabitants of the earth shall be burned up and few men left, we may be found associtiated with that glorious remnant in the midst of the earth, to rejoice for the magnificence of the Lord in the day of his coming. Amen.

TITHINGS FOR THE TEMPLE.—We here give notice that elder Hiram Clark has been specially commissioned by the authorities of the church at Nauvoo to come to this country as a general agent for the church; to aid in emigration and to act as an agent for the Temple; to receive and forward the tithings and consecrations for the same; to purchase and forward goods; and, in short, to attend to whatever business may be necessary for the general welfare of the society; and as such we recommend him to the churches in this country, believing that he is worthy of all confidence as a faithful servant of God.

We sincerely hope that the tithings and collections for the Temple will continue to be made, and that all dilligence will be exercised in this work, as the object is great and glorious, and can only be accomplished by continued exertion.

All funds and communications on this subject should be addressed to Hiram Clark, 36, Chapel Street, Liverpool.

PARLEY P. PRATT.
THOMAS WARD.

EMIGRATION.—Three vessels have been dispatched by us since the 15th of September. The *Sidney*, containing 180 souls, the *Medford*, 214, and the *Henry*, 157. The "*Emerald*," to sail on the 19th instant, with about 250, thus fulfilling the sayings of the prophets of old.

MORMON CREED.—"To mind their own business, and let every body else do the same."—*Boston Paper.*

LATEST FROM NUAVOO.—We have just received the *Times and Seasons*, dated August 15th, and *The Wasp*, dated August 20th, containing much news of interest, which came to hand too late for insertion this month. It is a time of health, peace, and prosperity; provisions are in great abundance and cheaper than ever.

On the 8th of August, president Jos. Smith was arrested by a writ from the Governor of Illinois, with the intention of delivering him over to the murderers of Missouri, who have been long thirsting for his blood, on the charge of having instigated the assassination of ex-Governor Boggs, the Mormon exterminator; but through a well directed Providence he was soon set at liberty.—Particulars next month.

Poetry.

THE FEMALE RELIEF SOCIETY OF NAUVOO.

WHAT IS IT?

It is an institution form'd to bless
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue lead.

To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art,
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect, where
Distress presides; and wake up pleasures there—
With open heart extend the friendly hand,
To hail the stranger from a distant land.

To stamp a vetoing impress on each move
That virtue's present dictates disapprove—
To put the tattler's coinage scandal down,
And make corruption feel its with'ring frown.

To give instruction where instruction's voice
Will gaurd the feet and make the heart rejoice—
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an *Order*, fitted and design'd,
To meet the wants of body and of mind—
To seek the wretched in their lone abode—
Supply their wants, and raise their hearts to God.

E. R. SNOW

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 7. NOVEMBER, 1842. VOL. III.

PERSECUTION OF THE PROPHETS.

From the "Times and Seasons."

Nauvoo, Sept. 1, 1842.

Since an attempt has been made by Missouri to arrest, or, rather *kidnap* Joseph Smith, the prophet, we have heard many curious surmises; and lest some who ought to know better should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light.

There is a strange notion afloat among the Saints and sinners relative to the purity of the prophets. Some suppose and some believe that the prophets were perfect and holy, and every body knew them to be so and venerated them as the Lord's annointed; but let us examine the scriptures, and learn how the prophets sent at various times by the Lord were treated by the Saints and the wicked world. As to those who professed to have the knowledge of God and be governed by revelation, we cannot give a better sample than one that fell from the mouth of Jesus to the Jews—as follows: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now; but if we believe in present revelation, as published in the *Times and Seasons* last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for slaughter; and the book of Jasher, which has not been disproved as a bad authority, says he was cast into the fire of the Chaldees. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life, and he was fed by ravens. Daniel was cast into a den of lions; Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the temple. And did these afflictions come upon these prophets of the Lord on account of transgression? No! it was the iron hand of persecution, like the chains of Missouri! and mark, when these old prophets suffered, the vengeance of God in due time followed and left the wicked opposers of the Lord's anointed like Sodom and Gomorah—like the Egyptians—like Jezebel, who was eaten by dogs—and like all Israel, which were led away captive, till the Lord had spent his fury upon them, even to this day.

Let us come into New Testament times, so many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to

discover his hiding place, and being the officiating high priest of the temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infant murderer, *in a charger*, notwithstanding there was never a greater prophet born of a woman than he.

Jesus, the son of God, was crucified with his hands and feet *nailed* to the wood! Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of the kingdom, was crucified with his head downwards at Rome. James, the greater, was beheaded at Jerusalem. James, the less, was thrown from a pinnacle of the temple, and beat to death with a fuller's club. Phillip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive. Andrew, one of the twelve, was bound to the cross and preached until he died. Thomas, one of the twelve, was run through with a lance on the coast of Coromandel, in the East Indies. Jude, one of the twelve, was shot to death with arrows. Simeon was crucified in Persia. Matthias was stoned and beheaded. Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John, the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfil the Saviour's prediction. Of the whole twelve, John, and perhaps Matthew escaped without being murdered for a testimony.

And now let us appeal to the sober sense of the *Latter*-day Saints, and inquire what right they have to expect better treatment and veneration for the religion of Jesus Christ than our brethren of old? Read what the apostle John says in his revelations on the Isle of Patmos: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled."

It is a shame to the Saints to talk of chastisements and transgressions, when all the saints before them, prophets and apostles, have had to come up through great tribulation. Whether a Herod, a Nero, or a Boggs causes the affliction, or the blood to be shed, is all the same—these murderers shall have their reward, and the Saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society? And was transgression or chastisement connected with their seclusion from the enjoyment of society? No! but remember, brethren, he that offends one of the least of the Saints, would be better off with a millstone tied to his neck, and he and the stone plunged into the depths of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the Saints in prison, or secluded from friends by reason of vexatious laws intended for persecution, shall in no wise lose his reward.

Never, while the spirit of liberty or the virtue of a Saint holds communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the lamb, *shrinking* from the assistance of those who bear the ark of the Lord *in the hour of danger*. While Boggs and his crew hold this mobocratic doctrine in defiance of law:—"believing as we do, that the arm of the law does not afford us a guarantee, (we) deem it expedient and of the highest importance to form ourselves into a company, &c., to rid our society—peaceably if we can, and *forcibly* if we must"—of the Mormons, and to this end have severally pledged to each other THEIR LIVES, BODILY POWERS, FORTUNES, AND "SACRED HONOURS!" Let no Saint suppose that righteousness will reign or peace be on earth, and good will to men and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to bear rule, and till they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

ADDRESS FROM THE FIRST PRESIDENCY.

Nauvoo.

To our well beloved brother Parley P. Pratt, and to the elders of the church of Jesus Christ of Latter-day Saints in England, and scattered abroad throughout all Europe, and to the Saints,—Greeting:

Whereas, in times past persons have been permitted to gather with the Saints at Nauvoo, in North America—such as husbands leaving their wives and children behind; also, such as wives leaving their husbands and children behind; and such as women leaving their husbands, and such as husbands leaving their wives who have no children, and some because their companions are unbelievers. All this kind of proceeding we consider to be erroneous and for want of proper information. And the same should be taught to all the Saints, and not suffer families to be broken up on any account whatever if it be possible to avoid it. Suffer no man to leave his wife because she is an unbeliever, nor any woman to leave her husband because he is an unbeliever. These things are an evil and must be forbidden by the authorities of the church, or they will come under condemnation; for the gathering is not in haste nor by flight, but to prepare all things before you, and you know not but the unbeliever may be converted and the Lord heal him; but let the believers exercise faith in God, and the unbelieving husband shall be sanctified by the believing wife; and the unbelieving wife by the believing husband, and families are preserved and saved from a great evil which we have seen verified before our eyes. Behold this is a wicked generation, full of lyings, and deceit, and craftiness; and the children of the wicked are wiser than the children of light; that is, they are more crafty; and it seems that it has been the case in all ages of the world. And the man who leaves his wife and travels to a foreign nation, has his mind overpowered with darkness, and Satan deceives him and flatters him with the graces of the harlot, and before he his aware he is disgraced forever: and greater is the danger for the woman that leaves her husband. The evils resulting from such proceedings are of such a nature as to oblige us to cut them off from the church. There is another evil which exists. There are poor men who come here and leave their families behind in a destitute situation, and beg for assistance to send back after their families. Every man should tarry with his family until providence provides for the whole, for there is no means here to be obtained to send back. Money is scarce and hard to be obtained. The people that gather to this place are generally poor, the gathering being attended with a great sacrifice; and money cannot be obtained by labour, but all kinds of produce is plentiful and can be obtained by labour; therefore the poor man that leaves his family in England, cannot get means, which must be silver and gold, to send for his family; but must remain under the painful sensation, that his family must be cast upon the mercy of the people, and separated and put into the poorhouse. Therefore, to remedy the evil, we forbid a man to leave his family behind because he has no means to bring them. If the church is not able to bring them, and the parish will not send them, let the man tarry with his family—live with them—and die with them, and not leave them until providence shall open a way for them to come all together. And we also forbid that a woman leave her husband because he is an unbeliever. We also forbid that a man shall leave his wife because she is an unbeliever. If he be a bad man (*i. e.* the unbeliever) there is a law to remedy that evil. And if she be a bad woman, there is law to remedy that evil. And if the law divorce them, then they are at liberty; otherwise they are bound as long as they two shall live, and it is not our prerogative to go beyond this; if we do it, it will be at the expense of our reputation.

These things we have written in plainness, and we desire that they should be publicly known, and request this to be published in the STAR.

May the Lord bestow his blessing upon all the Saints richly, and hasten the gathering, and bring about the fulness of the everlasting covenant are the prayers of your brethren.

Written by Hyrum Smith, patriarch, by the order of Joseph Smith, president over the whole church of Jesus Christ of Latter-day Saints.

HYRUM SMITH.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 103.)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord and the Lord said thus unto me.

Revelation given to Joseph Smith, Junr., May 1829, *informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.*

1. Now, behold, I say unto you, that because you delivered up those writings, which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster or labour more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift; and because you have delivered the writings into his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And, behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing; for, behold, he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold, they say and think in their hearts we will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us and we have altered them, therefore they will not agree, and we will say that he has lied in his words, and that he has no gift and that he has no power; therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch that ye may destroy; behold, this is no harm; and thus he flattereth them and telleth them that it is no sin to lie that they may catch a man in a lie that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

5. Now, behold, they altered those words, because Satan saith unto them, "he hath deceived you;" and thus he flattereth them away to do iniquity to get thee to tempt the Lord thy God.

6. Behold, I say unto you that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself; and, behold, they will publish this, and Satan will hearden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold, here is wisdom, and because I shew unto you wisdom and give you commandments concerning these things what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you here is wisdom, show it not unto the world; for I said show it not unto the world that you may be preserved. Behold, I do not say that you shall not show it unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily, I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the devil.

10. Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea, and this was their faith—that my gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

11. Now this is not all, their faith in their prayers were—that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue or people they may be.

12. And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves to get gain; yea, and all those that do wickedly and buildeth up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ the son of God, I came unto my own and my own received me not. I am the

light which shineth in darkness, and the darkness comprehendeth it not. I am he who said unto my disciples, other sheep have I which are not of this fold, and many there were that understood me not.

15. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvellous works which they did in my name; yea, and I will also bring to light my gospel which was ministered unto them; and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come they may, and partake of the waters of life freely.

16. Behold, this is my doctrine; whosoever repenteth and cometh unto me the same is my church—whosoever declareth more or less than this, the same is not of me but is against me, therefore he is not of my church.

17. And now, behold, whosoever is of my church and endureth of my church to the end, him will I establish upon my rock and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen.

I did not, however, go immediately to translating, but went to labouring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him.

Revelation to Joseph Smith, Sen., given February, 1829.

Now, behold, a marvellous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work; for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity and love, with an eye single to the glory of God qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris and obtained.

Revelation given March, 1829.

Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, junr., and have commanded you that you shall stand as a witness of these things; and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I command you, and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished.

Verily, I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O, this unbelieving and stiff-necked generation, mine anger is kindled against them.

Behold, verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition to your testimony, the testimony of three of my servants whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and, behold, whosoever believeth on my words, them will I visit with the manifestation of my spirit, and they shall be borne of me, even of water and of the spirit. And you must wait yet a little while, for ye are not yet ordained. And their testimony shall also go forth unto the condemnation of this generation, if they hearden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain.

And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness. Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, behold, I have seen the things which the Lord has shown unto Joseph Smith, junr., and I know of a surety that they are true, for I have seen them, for they have been shewn unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and, behold, he is condemned. And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken; and if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold, I say unto thee, Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again, then thou mayest translate again; and except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee; yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art

faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

THE DREAM.

The following facts came to our knowledge very soon after the melancholy fate of Mr. and Mrs. Foster, on board the *Rothsay Castle* steam packet, which our readers will remember was wrecked off Beaumaris in 1831. We at that time took a manuscript copy, only a few removes from the original, taken from the narration of the sisters by the lamented Mr. Foster. Considering it to be of an extraordinary nature, and being particularly requested, we have thought proper to record it in the pages of the STAR.

THE SISTER'S TALE

In A. D. 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the *Rothsay Castle* steam-packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile and just the contrary. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very petty and despiteful manner, though they endeavoured sedulously to accomodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night, towards the close of 1814, she had been at an assembly very late, and the next morning at breakfast, was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met and every thing she had seen, and all that had been said and done, she sat sullen and silent, and absorbed. The gloom of her brow was a mixture of temper and of distress, and seemed to indicate a fixed and dogged resolution, founded on circumstances disagreeable to her, yet as if she was resolved to pursue her own will, though it should lead her into the utmost distress and trouble, rather than follow the course which she knew to be right, but which would reduce her to submit her own will to the power and control of another. As she ate nothing, her sister asked her if she was unwell? She answered, "No." "What is the matter?" "Nothing." They were afraid something had distressed her. She said, "I have no idea of people prying into matters that do not concern them." The whole of the morning was passed alone by her, in her own room; and at dinner time, the same conduct recurred as in the morning. She scarcely eat any thing; never spoke, except when she answered in an uncivil way, whatever was asked her; and all with an appearance of depression, obstinacy, and melancholy, that spread its influence very painfully over the cheerfulness of her companions. Thus have I heard the wolfish winds howl and mourn, as if they mourned their own work of desolation; and yet they ceased not to blow, and to rage, and to howl the more, as the destruction became the more frightful and universal.

She retired to rest late, and with the air of one who expects from sleep, neither alleviation nor refreshment. The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceding day. One of her affectionate sisters again addressed her. "Anna, you are not well, is it your head that pains you?" She answered, "I am well and nothing pains me." "Then you have something on your mind, and will you not tell us? Do we not love you? Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?" "O! you have superstition enough of your own, without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be delighted to know it, for you would think it some spiritual triumph, but I laugh at these things; I am not quite old enough yet, to become the victim of dreams and visions." "Anna, we do not live in dreams and visions." She answered sharply, "No; and I do not mean that you should." The sisters looked at each other, and relapsed into silence. The second day passed as the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning she again began

the day as one who loathed the light, who had no interest in being, and to whom the lapse of time and the prospects of eternity, brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, "Anna, what was your dream?" She started and laughed wildly, "Ah, ah, what was it indeed, you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions." The sister replied, "No more we do in general; you know they are usually the offspring of a disordered body—confused images and fancies, whilst reason is dormant; and the memory of them usually passes away, the moment that we are fairly engaged in our usual occupations." But there are, no doubt, dreams which are as much sent from God, as are our afflictions, or any other warning. There is a verse in the Bible where it mentions God, as "speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man." She laughed again and said, "You have verses in the Bible for every thing that suits your purpose, but I do not choose to be warned by you in such a way; and I have no doubt but I shall get it out of my head in a day or two." "Anna, we do beseech you to tell us; if you have really had a dream from heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off." She answered, in a sulky mood, "Well, if you must know it, you must." "No doubt it was very extraordinary." I should have thought it the effect of the ball, but that I never anywhere saw any thing resembling it, and you must not suppose that you understand what I am going to say; for you never saw, nor can imagine, any thing like it."

THE DREAM.

"I thought that I was walking in the wide street of a great city, many people were walking there beside myself, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high-settled purpose, such peace and such purity, as were never stamped upon a mortal brow. The light of the city was also strange; it was not the sun, for there was nothing to dazzle—it was not the moon, for all was clear as noon-day: it seemed an atmosphere of light—calm, lovely, and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass: the large and glittering windows seemed like divided rainbows, and were made to receive and to remit nothing but the light of gladness: it was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along, surely these are the habitations of righteousness, and truth, and peace! All was beauty, bright, and perfect. I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but as far as the steps I approached out of curiosity; I saw persons enter who were dressed in every varied colour, and in all the costumes of all nations, but they disappeared within the porch, and then I saw them cross the Hall all in white. O! that I could describe to you that *Hall!* It was not crystal—it was not marble—it was not gold, but *light, pure light,* consolidated into form: it was the moon without her coldness, it was the sun without his dazzling rays: and within was a staircase mounting upwards all of light, and I saw it touched by the moving feet and by the white spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and as I turned I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he spoke like liquid music, and asked me, 'Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his

place with the same look and the same manner; I wished to avoid him, but I stood rivetted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labour; put off thy own garments, and take the white livery.' Here he continued to press me, until I got weary and angry, and said, 'I will not enter, I do not like your livery, and I am oppressed with your whiteness;' he sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and disturbed. At length, one young bright messenger, stationed on the steps, came up to me, and entreated me to enter, with a voice and a manner I could not resist: 'Do not turn,' he said, 'where canst thou go? Do not linger, for why shouldest thou weary thyself for nought? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all colours pass into that Hall, and are they not washed, and clothed and comforted?' He gave me his hand, and I entered the Hall along with him: here I was sprinkled with pure water, and a garment of pure white was put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. O, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe it, nor can mortal fancy in any way conceive it:—Where are the living sapphires? Where are the glittering stars, that are like the bright radii in which I stood? Where are the forms of love, or the looks of love, that breathed in the numerous company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt I had nothing in unison with the blessed existences of such a place. They moved in a dance to the music—to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms—all fair, all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and the differences of each. At length I saw one taller than the rest, and in every way far more fair, far more dignified, more awfully surpassing fair, what yet surpasses thought, and to him each eye was turned, and in his face each face was brightened; the songs and the dance were in his honour, and all seemed to derive from him their life and joy. As I gazed in trembling and speechless amazement, one who saw me, left the company, and came to where I sat, and said 'Why art thou so silent? Come quickly, unite in the dance, and join in the song?' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the tune, and I cannot join in the dance, for I know not the measure?' he sighed, and with a look of most humiliating pity, he resumed his place. About a minute after, another came, and addressed me as he had done, and with the same temper, I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me; if heaven can know anguish, he seemed to feel it; but he left me, and returned to his place. What could it be that could put such a temper in my heart? At length, the Lord of that glorious company, of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph; he saw me, and came up to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep-toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come join in the dance, for I have triumphed; come join in the song, for my people reign.' Love unspeakable he seemed to beam upon me, as though it would have melted a heart of stone, I felt it, but melted not: I gazed an instant, and I said, 'I will not join in the song, for I know not the tune; and I will not join in the dance, for I know not the measure.' *Creation would have fled at the change of his countenance, his glance was lightning, and in a voice louder than ten thousand thunders, he said to me, 'Then what doest thou here?' The floor beneath me opened, and I sunk into flames and torments; and with the dreadful fright I awoke.*"

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made, to be the effects of any natural cause on Anna's volatile mind. "Anna," they said, "we cannot help you to forget such a dream as this; we surely believe that it is from God, and it may be greatly blessed to your soul, if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations: 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their own garments and their own righteousness, and must be clothed in linen clean and white, even the righteousness of the saints, and their righteousness is of me, saith the Lord. Those who walk in the heavenly Temple are they, 'who have come through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, and they cease not day and night *praising God*,' and they sing a new song such as no man knoweth but they who are redeemed, it is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into the temple; and the people of God aim to persuade them to tread in their steps; and the ministers of Christ are appointed to watch for souls, and in every way and by every means if possible to save some. O, Anna, you know something of the way, do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion." Anna's brow again darkened, and she answered, "I do not want you to preach to me;—I SHALL DO AS I PLEASE."

She continued in this melancholy state to the end of the week, and was found in her room—A CORPSE. No one knew the cause of her death. She died without disease of body—she died without any apparent change of soul!

The Millennial Star.

November 1, 1842.

ADDRESS TO OUR READERS AND PATRONS.

Brethren and Friends,—In taking entirely upon myself the editorship of the STAR, I feel deeply the responsibility of my engagement, and the necessity of a constant dependence on the assistance of the spirit of the Lord God, to enable me to be instrumental in the dissemination of the principles of eternal truth. The interests of the church of Jesus Christ are widely different from those of any of the sects of the day; our success is not limited to a certain locality, or to the prosperity of a certain school of doctrine in connexion with others of different tenets, but to the advancement of the principles of truth, by which the Saints of the Most High must be gathered together, and on which they must be built up into a nation and people, to receive the laws of heaven for their guidance; and by obedience to which, a remnant from amongst all people shall be prepared to meet the Son of Man at his coming. Having, then, an object in view which affects all nations, and in which all mankind are interested for good or evil, our readers will see the necessity of a periodical through whose columns the progress of the kingdom of God can be made known, as also the laws and revelations given from time to time for our guidance by the authorities of the church, can be communicated.

With these considerations of the importance of such a work amongst us, we trust that our agents will use every exertion to extend the sale of the STAR. On our part we shall use our utmost ability to carry out the objects of our esteemed and beloved predecessor elder P. P. PRATT, to promulgate and defend the principles of eternal truth, to make known the progress of the work of the Lord, and to record those varied providences and signs of the times that are accumulating so fast around us, and which bespeak so clearly that the coming of the Son of Man draweth nigh. In these our exertions we feel in sincerity to ask the prayers of the Saints on our behalf, that the spirit of the Lord may rest upon us, and that we be enabled to bear a faithful testimony to the Saints and to the world in general; and that the STAR may continue to present a

steady, unwavering, but increasing light amid surrounding darkness, and that its rays may never be lessened nor diminished in their splendour, until lost amid the light of day,

"Not sinking in the shades of night,
But melting in the light of heaven."

Sincerely thanking our agents and friends for the patronage afforded since we became connected with the editorial department, and soliciting a continuance of the same, we pray that the blessing of the Lord God may attend all that in any way have promoted the interests of the publication; and that ourselves, together with our readers, may be dedicated according to our ability to the service of our glorious Master. Amen.

TO THE SAINTS IN EUROPE.

Dear Brethren and Sisters,—If I feel the importance and responsibility of succeeding elder PRATT in the editorial department of the STAR, I cannot but feel much more so in becoming his immediate successor in the particular presidency of the church in Europe, assisted by my beloved brethren elders LORENZO SNOW and HIRAM CLARK; in this high and responsible trust I wish to conduct myself in the fear of God, and to be instrumental in his hands of ministering in the things of the kingdom unto his people—of building up his church—and of disseminating those principles that are in accordance with his will. I trust that myself and brethren, agreeably to the counsel of elder PRATT, will be supported and upheld by the prayers of the Saints, that we may be enabled to fill our high and holy calling with faithfulness to God and honour to ourselves.

We shall deem it necessary after a season to call a general conference, in order to organize and arrange any thing that may require it by the late emigration.

On the subject of emigration we would say let nothing be done in haste or by flight. Let there be a continued trust in the Lord, that he will make our path plain before us, and let us abide by the teachings of his servants in this respect, and his blessing will rest upon us. We would call the particular attention of the Saints to the extract we have made this month in our columns from the letter of our beloved patriarch HYRUM SMITH. Let no one disregard the injunctions therein laid down, but be willing to receive and be guided by the counsel of the servants of the Lord, that his blessing may rest upon them.

In regard to the ministry of the word, we earnestly exhort that the advice of elder PRATT be strictly adhered to, and that the *first principles of the gospel be fully and constantly taught, and that the spirit of discussion and contention be avoided as much as possible.* This has been our earnest wish and desire ever since the columns of the STAR have been open to our pen; and we repeat the exhortation, that the officers of the church reflect seriously on the mission they have received, that they bear testimony of the fulness of the gospel of Jesus Christ, and that the hour of God's judgments is at hand. We speak advisedly when we say, that individuals who indulge in continued vituperations against the sects of the day, become possessed of a false spirit that would fain persuade them that there is no matter for a discourse out of that track. If any of our readers are guilty of this, let them speedily humble themselves before the Lord, and seek to have their minds imbued with the glorious principles of the gospel, and reflect that it is the power of God unto salvation to every one that believeth, remembering also that every one that enters the kingdom of God must receive their adoption by the the same simple means. Let no one heed the insinuations of the enemy that the Saints are ever harping upon the same string; let us have the humility to acknowledge and practise it, and pray for the spirit of the Lord to enable them to do it effectually, that glory may redound to his great name. Life and immortality are brought to light by the gospel, and not by contention; and he that sincerely seeks to do the will of the Lord, shall be enabled to bring forth things *new* as well as old from the gospel of truth.

We rejoice to have to state that the kingdom of God is progressing, and that though the enemy seems to be making extraordinary exertions to ensnare the Saints, and by every possible means to oppose the work, yet on every hand his machinations are frustrated, and the faithful servants of the Lord delivered from his grasp. Repeated exertions have been made to arrest our beloved president Joseph Smith, on a false charge of being accessary to the attempt made to destroy ex-governor Boggs of Missouri; but though he has been in the city each of the three times they have come for the purpose of arresting him, yet have they not succeeded in their attempt. Let the prayers of the Saints be offered on behalf of our brother, that the Lord may continue to protect him, and enable him to finish the work he has given him to do.

Notwithstanding all these things, the people of the Lord are becoming established; peace and plenty are their lot; at the present time provisions are in abundance, and the city of Nauvoo is increasing rapidly in its numbers, in its health, and in every providential good.

Our latest information from there, dated Sept. 11, states that *good* beef is selling from one to two cents per pound, and pork the same, which is little more than our penny; that wheat was selling from twenty-five to thirty-seven cents per bushel, and other things proportionably cheap.

We have in the mean time four vessels afloat upon the waters carrying emigrants to that land, and shall, we expect, send another about the end of November or beginning of December. These active movements on our part seem to rouse the ire of our neighbours in Liverpool; the papers of the day teem with inuendoes, cautions, histories, &c. of the Mormon delusion. It seems to have become a popular theme with the editors, and every one appears to deem it a duty to unite in the laudable effort of opening the eyes of the public to the "awful delusion." In all these things we feel (and we would assure the various editors that are troubled about us, that we write in sincerity) a perfect satisfaction in our principles, when we behold gentlemen of talent and education compelled to resort to the pitiable statements that they publish against us; nay, we feel positive regret that some whose columns we have read with interest for years, should resort to the publication of slanders of so absurd a nature, that a mere glance at them by an unprejudiced mind would at once convince them of their falsity.

But so it is, nothing is too absurd or preposterous to be published so that it be aimed against us. We rejoice in this, and feel fresh courage animate our bosoms at every discharge of the enemy, and are of good cheer, knowing that it is our Father's good pleasure to give us the kingdom, and that though in the world we must have tribulation, yet in his Son we have life and peace for he has overcome the world. THOMAS WARD.

Correspondence.

FROM THEODORE CURTIS.

Dear Brother,—As I am about leaving this land, I should like to say a few words respecting my connexion with the work of the Lord.

About five years ago my mind became enlightened, together with others, so much so that we came to the conclusion that all the different sects that we were acquainted with were wrong. We firmly believed that wherever the true believer in the gospel was, the signs spoken of by the Saviour would follow; but we looked abroad and saw, that instead of the signs following them that believe or professed to believe, that they denied the signs following in these days, stating they were given only to establish christianity; but

this we could not receive, as we did not find it in the scriptures. Finally, we came to the conclusion that we would meet together among ourselves, and read the Bible and pray; this we did for about one year, and while on the point of being discouraged, not knowing the right way, we heard of a man being in the city of the name of Parley P. Pratt, who testified that an angel of God had appeared and restored the everlasting gospel, and that the signs spoken of by the Saviour should follow them that believe. We went to hear him; many things we heard which we were well aware were true; but there were many other things he spoke of which we could not receive, and we commenced opposing him with all our might. I remember saying these words, "That if ever there was a false teacher since the days of the apostles, I believed he was one," and for this reason:—although he taught many truths which the sects of the day did not teach, yet there were other things he taught, which at that time I could not possibly believe in, such as the building up of Zion, and the veracity of the book of doctrine and covenants—these things I could not receive. The book I borrowed, and on my returning it, I made up my mind to curse him in the name of the Lord. I left off going to hear for a few months. After a while the person I kept company with had a child sick, and finally came to the conclusion that if God had sent Mr. Pratt, that his child could be healed. He accordingly went for Mr. P. P. Pratt to lay his hands on the child. He came and did so, and it was instantaneously healed. This broke some of our prejudice, and once more we went to hear him. We listened attentively and searched the scriptures, and made it a subject of prayer, day and night for some weeks, until we saw clearly that if the scriptures were true there must such a work commence in the last days as that of which he testified; so accordingly I went forward and embraced the gospel. Soon after I was ordained by elder Pratt to the office of an elder. I then commenced preaching, and after preaching in the State of New York, and New Jersey about two years, I then sailed for England, July 13th, 1840.

After my arrival in Liverpool it was thought best for me to go to Ireland; accordingly I went, and commenced preaching the day I landed. After labouring a few weeks in different places, I soon commenced baptizing, particularly in Hillsborough. I met with much opposition by discussion and pamphlets published against us, as well as from the falsehoods sent forth from the pulpits of the day; but we not only suffered from these things, but much from fasting and hunger, as we found the country unexampled for beggary and want.

After staying in Ireland for about nine months, I left for Cheltenham, in England, where I have laboured most of my time since. In this place also we suffered great persecution from the clergy and magistrates. It was not uncommon to see the rabble come into our meetings and cause a disturbance, so that it was impossible to be heard—sometimes throwing apples and marbles across the room, clapping their hands and feet, &c. But we were determined to warn the inhabitants of Cheltenham, so accordingly we had preaching every evening out of doors or in, and on Sundays we had meetings six times in different parts of the town. The magistrates tried to interfere, so they finally succeeded in finding me guilty of blasphemy, as they supposed; but after putting me to some pounds expense it was finally dropped.

I have also preached in Scotland and the Isle of Man, and now I bear my testimony to a certainty, yea to a knowledge that the work is of God. The sick have been healed, the various gifts of the spirit have been enjoyed, and angels have ministered unto the children of men. I, then, bear my testimony, that the Book of Mormon is true, that Joseph Smith is a prophet of the Most High God, and that the work is the Lord's and will stand for ever. Even so, Amen.

THEODORE CURTIS.

Items of News.

GREAT FIRE IN RUSSIA.—A letter from Peru, in the German papers, state that a dreadful fire burst out lately in the salt works of Nowa Ussal, in Russia, the ancient property of the Strongonoff family. The flames first appeared in the house of one of the workmen, and communicated almost immediately, till some hay gained such a head, that it was impossible to master them. The conflagration lasted three days, and reduced to ashes every thing within a range of nearly two miles. A great number of salt pits, in wood and stone; all the manufactories, fifteen stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.—*Gallignani's Messenger.*

EXTRAORDINARY WHIRLWIND.—A letter in the *Rhone* gives the following particulars of a whirlwind at Chauffailes and its neighbourhood on the 24th ult. Thirty houses were actually carried away. Six persons of the same family were killed, others mutilated; children were smothered in their cradles, carriages were carried entire over the roofs of houses, plantations were torn up, and the largest trees were carried to an immense distance. A manufactory for spinning thread had just been constructed within half a league of Chauffailes. All the mason work was finished, and the carpenters were putting on the roof. Not one stone was left upon another, nor can it be discovered what has become of them. The roofs of houses were carried off to great heights, and left on eminences. The church has been injured to the extent of 3,000f. The crops which were taken off by the whirlwind were cut to pieces by the hail, which was of extraordinary size, as large as hen's eggs in general, but at Chateauneuf of great bulk. The cure of that place took up hailstones which were three inches across. Not less than twenty persons have been killed.

AN ASTRONOMICAL PUZZLE.—Mr. Glaisher, of the Cambridge Observatory, reports the following remarkable appearance on the 4th instant:—"At midnight the sky had become perfectly clear, and the air frosty. At twenty-one minutes after twelve I was much startled by what seemed to be a vivid flash of lightning, but on turning to discover its direction, I saw a bright streak of light in Orion, about twenty degrees in length at the moment of discovery; its centre was as bright as Jupiter, and the light plainly emanated from it in quick flickering waves on each side simultaneously, and at each wave the length and brightness decreased. This part of the phenomenon lasted ten seconds; I therefore had time to recover my surprise and perceive the working of it. When the waving ceased, there appeared to be a bright star in the place where I had seen the centre-light of the streak, but whilst considering what star it could be, that I might note with accuracy the place of the phenomenon, I perceived that it gradually faded, and in the course of about two minutes it entirely disappeared, having, unlike the generality of meteors, maintained the same position all this time. The line of direction of the streak made, with Orion's belt to the southeast, an angle of about forty degrees, the centre-light being three degrees north of the upper star of the belt, and in the same straight line with the three stars in it. I hope this very singular meteor may have been observed by others, that this account of it may be verified."—*Norwich Mercury.*

THE POTTERIES.—How changed is this district! A few years ago, commercial prosperity was to be seen everywhere: in her halls of business, in her retail shops, in her streets, industry and prosperity alone were to be seen; the merchant enjoyed at peace the fruits of his enterprise; and the brow of the well-fed labourer illumined with the smile of contentment. One hundred thousand inhabitants occupy this district; merchants, shopkeepers, colliers, potters, and other labourers. A few years ago, no district was more flourishing and prosperous; but, alas! how changed the scene! Her halls of commerce are tenantless—her shops many of them closed, and those who are open without the signs of business about them—her streets, where the animation and throng of a busy people used to reign, are now comparatively quiet, and a group of unemployed, half-clothed labourers their principal occupants. At Hanley, the residence of the principal magistrate, a heap of ruins; their harmless and respected minister's house too, burned to the ground by an infuriated mob. Their principal inn turned into barracks, with a sentinal at the doors; The newsroom, at Burslem, where the anxious merchants used to meet, has now become a guard-room for soldiers, to keep the people in subjection: the Old Roebuck Inn, at Newcastle, where upwards of thirty coaches used to change horses—where post chaises and other travelling vehicles used constantly to be stopping—where the bustle of grooms, ostlers, post-boys, and boots used to be

proverbial, what is it now? grass grows within its yard; it, too, is turned into a barracks, and where the hearty jokes and roaring laughter of the jeering coachmen and cheerful domestics used to be heard now is all quiet—the steady step of the solitary sentinal alone breaking on the ear. These are serious changes, and must lead to more serious ones if not speedily changed.—*Nottingham Mercury.*

THE MILLENNIUM.—At the 21st anniversary meeting of the Norfolk and Norwich association for promoting christianity among the Jews, the Rev. W. W. Pym, M.A., rector of Willian, Herts, in the course of his speech stated, that, according to the different prophecies in the Bible, the chronologists had calculated that the time which God had appointed to set the children of Israel free was fast approaching; some of whom stated that it would take place between 1840 and 1850, while others fixed it for 1844 to 1847, which latter time the reverend speaker believed in. He thought that the christian churches should unite together in this great undertaking, the conclusion of which, he felt persuaded, was fast approaching.—We rejoice to see that some great principles of truth are gaining ground, and we are aware that the doctrine above stated obtains amongst the ministers of different denominations to a great extent. But though the period in which we live, together with the signs of the times, declare that the events anticipated are not far distant, yet we cannot but be struck with the blindness of the sects of the day, to the great preparatory work necessary for the ushering in of a day so august, and to the unprepared so overwhelming. How inconsistent is man! Scepticism, with regard to supernatural agency, is the order of the day almost among every sect, and yet the events connected with the gathering of the children of Israel are of such a nature, that the former signs and wonders which the Lord wrought in delivering them from the land of Egypt shall scarcely come into remembrance in comparison with what the Lord will manifest in gathering them again to their own land. (Jer c. xvi. v. 14, 15.) Let the Saints of the Lord rejoice and be glad in the renewal of the covenant—in a prophet's voice—and in the establishment of a priesthood, with power to administer in the ordinances of the kingdom of God, and in the gift of that "unction from the Holy One," which sheweth unto his people "things to come." "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thes. c. v, v. 1 to 6.

Poetry.

LINES

ON THE DEATH OF BROTHER JOHN KENDAL, OF LIVERPOOL, WHO WAS KILLED BY FALLING FROM A SCAFFOLD.

In his grave they have laid him, he slumbers in peace,
While his spirit in Paradise sweetly shall rest,
Till the hour when the angel shall sound his release,
In the first resurrection with Christ to be blest.
O! then weep not, dear sister, more blessed is he,
Thy partner in life, though he lie with the dead;
And the band of affection that bound him to thee,
Is not severed because that his spirit hath fled.
Yet a short time shall pass, when, lo! gathered in one,
All the saints of the Lord both in heav'n and earth,
With thee and thy young ones, and partner that's gone,
May rejoice in the hour of a glorious birth.
O! then let us be glad in the light that has come,
E'en the gospel's bright fulness, its priesthood of power;
While we look for a city—a glorious home,
And to meet all the sanctified dead in that hour.
Then, O, Father above, let thy blessing descend,
Let thy spirit its sweet consolation impart
To the widow, the mother, the sister and friend,
Let the joys of salvation enliven her heart,
Let her vision be clear of that glorious day,
When thy Son shall descend with his angels of might,
When sorrow and pain, and all tears pass away,
And truth stands revealed in heaven's own light.

THOMAS WARD.

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"SEARCH THE SCRIPTURES."

John, c. 5, v. 39 to 47.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words.—*Jesus Christ.*

We have been led to quote the above passage, and to make a few remarks upon it, from the striking applicability of the facts and reasoning it contains to modern times. Indeed we should be much surprised if it were not so; how can it be otherwise? the principles of eternal truth were ever opposed and rejected by the mass of mankind; and the announcement of the offers of mercy on the part of God, have been spurned and rejected in all ages by fallen and rebellious man. In the paragraph which we have extracted, the Saviour manifests a thorough knowledge of the motives which actuated those that surrounded him in the rejection of his mission, as well as of the position in which they would stand in the day of trial.

"Search the scriptures," says he, "for in them ye think ye have eternal life; and they are they which testify of me." No doubt the professedly religious of that period prided themselves much on being in possession of Moses and the prophets, however ignorant they might be of the writings of either: the word of the Lord at that day was undoubtedly made to mean a great variety of things, suitable to the peculiar doctrines into which the Jewish society was divided; but when the Nazarene came forth amongst them, the scriptures on which they were so split and divided, would become a sort of standard around which to rally, and in which to boast they had all that was needed, even "eternal life." Hence the exhortation of the Saviour, "search the scriptures, for in them ye think ye have eternal life." No need of his gospel to bring life and immortality to light; for we are the children of Abraham, and we have the writings of Moses and the prophets, and we know that in these we have all necessary knowledge to enable us to obtain everlasting life. How applicable to the present state of things and to the religionists of modern times: the universal cry on every hand is, "we have the Bible, the scriptures of truth, and in these we have eternal life, and there is no need of any further revelation. God has given all he ever will give, nothing more is needed—away with visions and revelations, we will have none of them—the blessed scriptures are sufficient for us." Such are the sentiments entertained, and such the language used by the mass of professed religionists, whenever an intimation is given them that the Lord has again spoken from the heavens to renew a broken covenant, and to set up that kingdom which shall never come to an end. Take away the tidings of modern revelation and leave the multitude of sects in quiet possession of the scriptures they profess so much to value; and instead of the word of God being a standard for the gathering of the hosts, it proves to be a rock upon which they split and separate, to array themselves in violent hostility to each other; and notwithstanding the boasted light and intelligence of the age, the

multitude of sects and opinions seems to accumulate rapidly with the progress of time.

"And they are they," says Jesus, "which testify of me." How truly, indeed, can the servants of the Lord say that the scriptures are indeed they that testify of the work of the Lord in the last days. The earliest as well as the latest writers therein, unite in bearing testimony, by prophetic vision, of the glorious work which the Lord has commenced, and which he will consummate in his own time. An Israel and a Moses could unite in foretelling a day of glory and distinction for the house of Joseph, from whence the *shepherd* or *feeder* should be appointed by the stone of Israel, and who should be instrumental in pushing the nations together from the ends of the earth. David could sing of the bringing back of the captivity of Jacob, when mercy and truth should meet together, and righteousness and peace embrace each other; when truth, even the word of the Lord (for thy word is truth) should spring out of the earth, and righteousness look down from heaven as preparatory to the return of his ancient people, when he should set them in the way of his steps. Yes, he could foretell a period when in Mount Zion and in Jerusalem there should be deliverance, and in the remnant whom the Lord our God should call. He could awake his harp in holy numbers, and strike its sounding strings with rapture, when he gazed through the vista of time, and beheld the day when the Lord should build up Zion and appear in his glory, when the people were gathered together, and the kingdoms to serve the Lord.

And again, Isaiah, wrapt in prophetic vision, could tell in still sublimer strains of the glory of the latter days, when the Lord should set his hand again the second time to recover the remnant of his people—when a standard should be raised for the nations—and when he would assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; yea, when he would make a way for them through the sea as of old, and men should pass dryshod as they did when they came up out of the land of Egypt. Yes, he could tell of a day when *priest* and people should be overwhelmed with a like calamity—when the inhabitants of the earth should be burned up and few men left; but he beheld still a remnant left in the midst of the earth, who should lift up their voice and sing for the majesty of the Lord, and cry aloud from the sea. With the vision rolling onward before him, he beheld till the earth reeled to and fro like a drunken man, and was removed like a tent—while the host of the high ones and the kings of the earth were gathered together in the pit, and shut up in prison—while the moon became abashed and the sun ashamed, and he beheld the Lord of Hosts reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

He knew of the instrumentality which the Lord would use to accomplish his mighty work, when the vision of prophets, of rulers, and of seers was covered and had become as the words of a book that was sealed, which the learned and the unlearned were alike incapable of reading, until the Lord himself commenced his marvellous work, confounding the wisdom of the wise, and bringing to nought the understanding of the prudent. Then, when it was yet but a very little while before Lebanon should be turned into a fruitful field, and the fruitful field be esteemed a forest, would he cause the deaf to hear the words of the book, and the eyes of the blind to see out of obscurity and out of darkness, while the meek should increase their joy in the Lord again, and the poor among men rejoice in the Holy One of Israel. But I should weary my reader's patience were I to quote all that the prophet declares in reference to the work of the last days.

Jeremiah could foretell of the day when the Lord should gather Israel, when the mighty deeds he had wrought out for them in delivering them from Egyptian bondage would scarcely come into remembrance with what he would manifest on their behalf in bringing them from the north country, and from every country whither they were scattered. Ezekiel could unite his testimony with Isaiah as to the means with which the Lord would commence his strange act in the last days, when he himself would take the stick of Joseph, which was in the hand of Ephraim, and put them with him, even with the stick of Judah, that they might become one in their testimony before the eyes of the people; then would he gather his ancient people together in the land he swore to give unto their fathers, and place his tabernacle in their midst, and be their God for evermore.

Daniel, by the aid of the spirit of God, could gaze through the roll of ages until the time of the end, beholding nations rise and fall—one universal dynasty succeeding another—until the kingdoms became divided, and the period arrived when the God of heaven should set up a kingdom that should never have an end; but when the kingdom and dominion, and the greatness of the kingdom under the whole heaven should be given to the people of the Saints of the Most High, whose kingdom was an everlasting kingdom, and all dominions should serve and obey him. But lest I weary the patience of my readers, let me proceed to New Testament times, when a Paul foresaw that a falling away must come before the day of the Lord; and when a John beheld, as it were, the drama of ages roll before him, unfold its mighty scenes, until the curtain descended on the events of time, to open afresh upon the mysteries and glories of the eternal world; he beheld, when the church of Christ stood arrayed in primitive glory, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; but when she was no longer fit to retain the authority that came forth from her, which was caught up to God, and to his throne, she herself went forth into the wilderness for her allotted time. But he beheld likewise a remnant of her seed with whom the dragon made war, that kept the commandments of God and had the testimony of Jesus Christ, even the spirit of prophecy, the glorious Comforter; he rejoiced when he gazed upon the vision; he beheld the patience and the faith of the Saints under the persecution of the adversary, until Satan was bound, and the dead in Christ rose to reign as kings and priests on earth, in that kingdom for which his Lord had taught him to pray, when the will of God might be done on earth, even as it was done in heaven. But to close these allusions to the work of the Lord in the last days, a tithe of which we have not referred to, how truly can we say that the scriptures are indeed they that testify of the glorious work the God of heaven has already commenced.

"And ye will not come to me that ye might have life." So with the generation in which we live. Shut up in the varied systems of men, contented to teach and learn the fear of the Lord by the precepts of men, they turn a deaf ear to the offers of mercy in a covenant renewed, and the privilege presented again of becoming sons of God. "I receive not honour from men," says Jesus. So was it ever with the true church of Christ; her ministers came not to crouch and to fawn to the mighty and the noble of the earth, but to bear a faithful testimony of the plan of salvation, that called upon all classes alike, and setting aside the distinctions of life, concluded all under sin, and equally in need of the offers of redemption. The servants of the Lord sigh not for the honour and approbation of men, but the approval of God.

"But I know you that ye have not the love of God in you; I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." How admirably applicable and true to the present day. The professedly christian world are divided into multitudes of sects, each the followers either of some individual or class of individuals, boasting that they are, as it were, of Paul and of Apollos and of Cephas, adorning their places of worship with the names of the individuals of whom they have become the followers; but let any one come forth bearing testimony that the Lord hath sent him, and his reception shall be like that of his master. Any creed of man and we will listen unto it and hear your reasons for it, but come not with such a statement to us that the Lord has sent you. *Any thing from man, but nothing from God.*

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only." Well did Jesus know the hearts of the children of men, and needed not that any one should testify of man unto him. This is the true secret why every one does not receive the testimony of the servants of God—why every one to whom it is presented does not at once fall in with the offers of mercy. Could an individual stand, as it were, alone in the universe save his God, he would at once welcome the offered salvation; but the human mind is not free—man fears his fellow man—seeks honour from his neighbour

instead of the honour that cometh from God only; and when the offer of eternal salvation is presented unto him, through the blood of the Lamb, the opinions of his fellow must be cast into the scale, to weigh in the balance with his eternal interests. O, sin! how hast thou degraded man! How fallen is he, crouching in fear to his fellow, and so blinded as to prefer the esteem of the world to the approval of heaven.

"Do not think," says Jesus, "that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust." Truly can we apply this to the present day. We need not become the accusers of those who reject the testimony of the servants of God, for there is that in which they trust that accuseth, even the scriptures of truth, which as a book they blindly idolize, but the contents of which they contemn and spurn from them as a dream of the past; the privileges and blessings of which, recorded on the sacred page and communicated by the Spirit of God, are contemptible in their eyes, and fit only for the infatuated and the fool. O, blind leaders of the blind! still hug in your arms the word of life, boast that in it ye have eternal life; but the day cometh speedily when it shall be a swift witness against you, when your hypocrisy shall be made manifest, and your wilful blindness shall meet the reward it hath merited.

"For had ye believed Moses, ye would have believed me; for he wrote of me." And, truly, had the christian world believed the word of God, they would have believed the testimony of his servants. For what do we declare? the Creator of all things, the God of the universe, the fall of man, and his consequent misery and liability to condemnation; the love and mercy of God in giving his son to redeem the world and restore a fallen creature into his presence and favour. Do we not hold forth the same Jesus as the Messiah, the anointed one? Do we not call upon men to believe in him, to turn from all sin and be baptized in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost? Do we not teach them to look for the coming of the Son of Man in his kingdom, when his will shall be done on the earth, even as it is done in heaven? Do we not bear testimony that it is the privilege of those that *obey the gospel and do the will of God, to know of the doctrine whether it be of God, or whether it be of us?* But if they believe not the writings of the word of God, how shall they believe our words?—Ed.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 120.)

On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery (being the 17th of April), I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord through the Urim and the Thummim, and obtained the following revelation:—

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jun.

A great and marvellous work is about to come forth unto the children of men. behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above; and if thou wilt inquire thou shalt know mysteries which are great and marvellous; therefore, thou shalt exercise thy gift that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me; and, behold, as often as thou hast inquired, thou hast received instruction of my spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the spirit of truth; yea, I tell thee, that thou mayest know that there is none else, save God, that knoweth thy thoughts and the intents of thy heart; I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore, be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity.

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore, treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

Behold, I am Jesus Christ, the son of God. I am the same that came unto my own, and my own received me not.—I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records, which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves in heaven, then shall you assist in bringing to light with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnessess shall every word be established.

Verily, verily, I say unto you, if they reject my words and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labours.

Verily, verily, I say unto you as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not, little flock; do

good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you; look unto me in every thought, doubt not, fear not; behold, the wounds which pierced my side, and also the prints of the nails in my hands and feet. Be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

After we had received this revelation, he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself. During the month of April I continued to translate and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament (John c. xxi. v. 22.), whether he died or whether he continued, we mutually agreed to settle it by the Urim and Thummin, and the following is the word which we received.

A Revelation given to Joseph Smith, jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues, and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me; but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work. therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James; and unto you three will I give this power and the keys of this ministry until I come.

Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge, of whatsoever things you shall ask in faith with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies; when, if it were not so, they would slay you and bring your soul to destruction.

O, remember those words, and keep my commandments. Remember this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron: behold, it has told you many things; behold, there is no other power save the power of God that can

cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvellous works, and no power shall be able to take it away out of your hands, for it is the work of God. And therefore, whatsoever you shall ask me, to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing; therefore, ask in faith. Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same who spake unto you from the beginning. Amen.

Revelation given to Oliver Cowdery, April, 1829.

Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, Jun., even so I would that you should continue until you have finished this record, which I have entrusted unto him; and then, behold, other records have I that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold, the work which you are called to do, is to write for my servant Joseph; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but, behold, I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me.

Now, if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is not expedient now; for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned.

Do this thing which I have commanded you and you shall prosper. Be faithful and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

We have thought proper to give this month in our STAR the fifth lecture on Faith, extracted from the above work. The four lectures preceding it were given in the first volume of the STAR. Having often heard the desire expressed for the publication of the remaining lectures, it is our intention to give them forthwith.—ED.

1. In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the God-head: we mean the Father, Son, and Holy Spirit.

2. There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made; whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son. The Father being a personage of spirit, glory, and power; possessing all perfection and fulness. The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image. He is also the express image and likeness of the personage of the Father; possessing all the fulness of the Father, or, the same fulness with the Father;

being begotten of him, and was ordained from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended, in suffering, below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin; showing thereby that it is in the power of man to keep the law and remain also without sin. And, also, that by him a righteous judgment might come upon all flesh; and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son; and these three are one, or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made: and these three constitute the God-head, and are one. The Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness; filling all in all. The Son being filled with the fulness of the mind, glory, and power; or, in other words, the spirit, glory, and power of the Father; possessing all knowledge and glory, and the same kingdom; sitting at the right hand of power, in the express image and likeness of the Father; a mediator for man; being filled with the fulness of the mind of the Father; or, in other words, the Spirit of the Father; which spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind; being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son, and Holy Spirit are one.

3. From the foregoing account of the God-head, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins: and also a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the Saints are, by the same Spirit, to be partakers of the same fulness—to enjoy the same glory; for as the Father and the Son are one, so in like manner the Saints are to be one in them; through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections, and attributes of the Deity. [§5. ¶1.]

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son. [§5. ¶1.]

Q. How do you prove that there are two personages in the Godhead?

A. By the Scriptures.—Gen. 1. 26; also §2. ¶6. And the Lord said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness; and it was done.—Gen. 3. 22. And the Lord God said unto the Only Begotten, behold, the man is become one of us; to know good and evil.—John 17. 5. And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. [§5. ¶2.]

Q. What is the Father?

A. He is a personage of glory and power. [§5. ¶2.

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60. 19. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.—1. Chron. 29. 11. Thine, O Lord, is the greatness, and the power, and the glory.—Psalm 29. 3. The voice of the Lord is upon the waters; the God of glory thunders.—Psalm 79. 9. Help us, O God of our salvation, for the glory of thy name.—Romans 1. 23. And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power.—1 Chron. 29. 4. Thine, O Lord, is the greatness, and the power, and the glory.—Jer. 32. 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power and stretched-out arm; and there is nothing too hard for thee.—Duet. 4. 37. And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power.—2 Samuel 22. 33. God is my strength and power.—Job 26. commencing with the seventh verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds, and the cloud is not rent under them. He holds back the face of his throne, and spreads his clouds upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his spirit he has garnished the heavens; his hand has formed the crooked serpent, Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the son?

A. First, he is a personage of tabernacle. [§5. ¶2.]

Q. How do you prove it?

A. John 14. 9, 10, 11. Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Shew us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly.—And being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. [§5. ¶2.]

Philip 2. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Heb. 2. 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly.—He is also in the likeness of the personage of the Father. [§5. ¶2.]

Heb. 1. 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things; by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person.—Again, Philip. 2. 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made?

A. It was.—Col. 1. 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, principalities or powers, all things were created by him and for him; and he is before all things, and by him all things consist.—Gen. 1. 1. In the beginning God created the heavens and the earth.—Heb. 1. 2. [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does.—Col. 1. 19; 2. 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily.—Eph. 1. 23. Which is his [Christ's] body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh.—Luke 1. 33. That holy thing which shall be born of thee, shall be called the Son of God.—Matt. 3. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was.—1 Peter, 1. 18, 19, 20. Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last times for you.—Rev. 13. 8. And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. —1 Cor. 2. 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do.—John 5. 30. I [Christ] can of my own self do nothing; as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me.—John 6. 38. For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me.—John 10. 30. I [Christ] and my Father are one.

Q. What is this mind?

A. The Holy Spirit.—John 15. 26. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me. [Christ].—Gal. 4. 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son, and Holy Spirit constitute the God-head?

A. They do. [§5. ¶2.]

Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A. They do. — John 17. 20, 21. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the God-head, lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture.

Let the student commit this also to memory.

TIDINGS.

From the "Times and Seasons," Sep. 15.

The following letter was read to the Saints in Nauvoo, last Sunday week, and a copy forwarded to us for publication, and cordially we give it a hearty welcome and a happy spread among those who love the truth for the truth's sake.

September 1st, 1842.

TO ALL THE SAINTS IN NAUVOO.

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this state were again on the pursuit of me; and, inasmuch as they pursue me without cause, and have not the least shadow or colouring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the the world, for some good end or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad. But, nevertheless, deep water is what I am wont to swim in, and it has become a second nature to me; and I feel, like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for, behold and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice therefore, and be exceeding glad, for Israel's God is their God, and he will mete out a just recompence of reward upon the heads of all your oppressors.

And again, verily, thus saith the Lord, let the work of my temple, and all the works which I have appointed unto you be continued on and not cease; and let your diligence, and your perseverance and patience, and your works be redoubled; and you shall in no wise lose your reward saith the Lord of Hosts; and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead—"When any of you are baptised for your dead, let there be a recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth saith the Lord; that in all your recordings it may be recorded in heaven, that whatsoever you bind on earth may be bound in heaven, whatsoever you loose on earth may be loosed in heaven, for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the Saints that I desired with exceeding great desire to have addressed them from the stand, on the subject of baptism for the dead on the following sabbath; but inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present for the want of more time; for the enemy is on the alert, and, as the Saviour said, the prince of this world cometh, but he hath nothing in me.

Behold, my prayer to God is, that you all may be saved; and I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter-day Saints,

JOSEPH SMITH.

ELDER RIGDON.

From the "Times and Seasons."

On one of the last Sabbaths in August, elder Rigdon made his appearance on the stand, and though he was somewhat emaciated from ill health brought upon him by the malignant persecutions of Missouri, yet to behold an old veteran in the cause of our Redeemer rise to address a congregation of the Saints was, indeed, truly animating—that face, from whence eloquence once flowed copiously, made a welcome appearance in its place among the heads of Israel. He was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold unto the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this church, but never before had he seen the dead raised, yet this was a thing that had actually taken place in his own family. His daughter Eliza was dead; the doctor told him that she was gone, when, after a certain length of time she rose up in the bed and spoke in a very powerful tone to the following effect in a supernatural manner: she said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message and then depart again), saying the Lord had said to her the very

words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her and bade them all farewell with a composure and calmness that defies all description, still impressed with the idea that she was to go back. Up to the time of her death she expressed a great unwillingness to die, but after her return she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul. In speaking to her sister Sarah she said, Sarah, we have but once to die, and I would rather die now than wait for another time. She said to her sisters that the Lord had great blessings in store for them if they continued in the faith, and after delivering her message she swooned but recovered again. During this time she was cold as when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when she called her father unto her bed and said to him, that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better and should get well. That the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would give her back again.—This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back again, though she herself desired to stay.

She said concerning G. W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented he would take away another. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumoured that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence, that through obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead. No person need therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, that through obedience to its laws the dead have been and can be raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had it would be no better than the one he had, and so he had done with controversy, wherefore he dealt in facts and not in theory.

STORMS AND SHIPWRECKS.

DESTRUCTIVE HURRICANE ON THE COAST OF SPAIN.

The southern coast of Spain was visited on the 29th ult., by a most destructive hurricane. At Seville, three houses were levelled with the ground, vessels driven from their moorings, trees felled, and the public promenades entirely devastated. Several edificies, and the cathedral in particular, sustained considerable damage. The entire crew of a Spanish revenue cutter was drowned near Cadiz, and a small English brig, the boat of a French man-of-war, and a Spanish schooner were thrown on the coast. The crews, however, were saved. The neighbouring shores were covered to a great extent with the remnants of vessels. On the 30th, a French war-steamer towed into Cadiz, the Russian schooner, *Enhigheten*, which had lost all her masts.

STORM AT MADEIRA.

Funchal, the capital of Madeira, and the whole of the island has been visited with one of the most dreadful storms that has occurred since the flood in the year 1803, when upwards of 400 persons

were swept into the sea; and, had the late deluge occurred at night, as was the case in the former catastrophe, there is no doubt but hundreds of persons would have been drowned: however, as far as can be learnt at present, few lives were lost except in the distant parishes, where several hundreds of persons have been carried into the sea.

The summer was very hot, and the weather continued beautifully fine until the 15th of October; it then rained heavily until the 24th, when the rain partly ceased. A correspondent of *The Times* says,

"About mid-day, the whole of the island appeared buried in one vast cloud, threatening total darkness; the barometer fell considerably; the air became very oppressive, with a strong sulphurous smell; and the wind veered about to nearly every point of the compass. At one o'clock, the rain began to fall in torrents; and about an hour afterwards I perceived, at a distance of about a mile from the shore, an immense rising in the sea, which was soon connected with a mass of dark clouds over-hanging the bay; to all appearance, charging themselves or drawing water from the sea, for the space of about ten minutes, followed immediately by a heavy swell or rising of the ocean, which swept towards the shore; and, although I was at a considerable elevation above the level of the sea, it appeared high enough to sweep over the city; its force, however, was broken, and it subsided on the beach. The rain still continued in torrents; and at four o'clock the roar of the water in the river N. S. do Calhao, which was forty feet in depth, began to give me some alarm; when, looking out of the window of my house, I perceived that the bridge was being swept away, and that the water was rushing into the streets. I immediately left the house; and on reaching the street, the appalling sight that appeared in every direction was enough to make the stoutest heart quake with fear. The street in front of the garden of my house, was upwards of three feet deep with water; and hundreds of men, women, and children were wading their way up the stream, flying towards the mountains; whilst others were flocking to the town, not knowing where to go for safety, amidst the most dreadful shrieks and cries that can possibly be imagined. As I approached towards the river, the scene became still more awful, the water having burst open the wine-lodges, and the contents being swept into the sea; whilst the streets in the neighbourhood were all overflowed with water, and the inmates of the houses escaping by ladders, and over the roofs of the buildings. Upwards of 200 houses have been destroyed, or become untenantable by this disastrous flood; and the quantity of wine, corn, &c., swept into the sea and destroyed is very great; but at present it is utterly impossible to state any thing like an estimate of the amount of damage done."

The Government made immediate arrangements to admit the poor into the forts for shelter, and to keep order; but the overflowing wine gave opportunity for intoxication, and the confusion for frequent robberies:

"The news from the interior, or rather the coast—for from the interior we have none—is awful. Half of Machjo is swept away, and all the fishing-boats belonging to the village. In the parish of Madalena, nearly all the houses and part of the population are gone; in Calheta many houses are washed away. Fayal and Porto Cruz have suffered much, entire vineyards having been swept into the sea. Santa Cruz has suffered less than others; but at Canico the disasters are great."

The weather moderated; but on the 26th it blew a hurricane from the south, and the sea rushed furiously over the beach into the lower streets of Funchal. Six vessels were at anchor in the bay: at five o'clock, the first, the American brig *Creole*, was driven from its anchors on to the beach; and at intervals, followed the English schooner *Wave*, the Portuguese schooner *Novo Beijinho*, the brig *Dart* of London, and the Sardinian schooner *Gloria Madre Esperanza*. All on board the last vessel perished. The ship *Success*, was saved by its anchor becoming entangled as it dragged with one left at the bottom by a large American ship; next morning the ship got out to sea, and afterwards returned in safety. The wreck of an unknown vessel was found at Porto Cruz, the crew apparently swept away; and another Sardinian schooner was wrecked at Porto Santo. Up to the 2nd, they still remained without news from the interior.

WRECK OF THE RELIANCE ON THE FRENCH COAST.

The *Reliance*, East Indiaman, was wrecked near Merlimont, about thirty miles to the west of Boulogne, on Saturday morning, the 12th ult. She was bound to London, from China, with a cargo of 27,000 chests of tea, having left Canton on the 7th of May. There were on board 122 persons: seven seamen only were saved. The following account of the catastrophe is given in the *Boulogne Gazette*:—

"It is our painful duty to record this day, the shipwreck of the *Reliance*, 1,550 tons, Captain Thomas Green, from China, off Merlimont, on Saturday morning. It would seem, from the wind being fair, that they could never have seen land, for the vessel struck about two o'clock, a. m. The scene of confusion and horror on board, at the moment, we understand was frightful. With great difficulty could any orders be got executed, but so soon as a little self-possession was obtained, signals of distress were fired till day-light. But there was no means of affording the least assistance. When day broke, and they saw the desolate and wild coast before them, the boats were hoisted out, the long-boat was immediately swamped, the others were overcrowded, and went down shortly after leaving the vessel side; the rest were swept from the deck into eternity. We regret to say that out of 35 Lascars and 85 white persons on board, only 3 of the former and 4 of the latter reached the shore in safety. Of the Englishmen saved, one is a carpenter, a young man. The captain stuck to the vessel to the last; he went down close to the carpenter, who was swimming towards the shore. Many of the bodies were washed to land; among others, a Lascar, who showed symptoms of life, and to whom every attention was paid by a surgeon, who hastened to the spot; but all his efforts to restore animation were in vain. We understand the scene on the sandy beach was extraordinary from the number of boxes of tea that were cast there when the ship broke up. They seemed as many rocks studding on the shore. It was just past past low water when she struck.

"At day-light the sea was flowing fast, at ten o'clock she was a perfect wreck! Out of 27,000 boxes of tea on board, only 1,386 have been yet saved, but these are all more or less damaged. The captain and the fourth mate are among the bodies washed on shore. Captain Tucker, R. N., late of the Isis, and who embarked at St. Helena, is among the six passengers drowned, none of whose bodies have yet been discovered. The seamen saved are R. Dixon, carpenter; W. O'Neil, of Kingston, Ireland; Anderson, a Norwegian; and Charles Batts, of Dantzic."

SHIPWRECKS AT THE CAPE OF GOOD HOPE.

A letter, dated Cape Town, August 29th, gives a melancholy account of the appalling wreck of the *Waterloo*.

"I have now says the writer, "to relate one of the most awful events which has occurred in the memory of the oldest inhabitant of this town. Saturday night, the 27th instant, it blew a very heavy gale in Table Bay, which increased in force until Sunday morning, and about four o'clock, during the intervals of the claps of thunder, the inhabitants of Cape Town, were aroused by hearing minute guns of distress from a vessel in the Bay. Although thus early, many were assembled, and at about six o'clock it was ascertained that the name of the unfortunate vessel was the *Abercrombie Robinson*, 1,415 tons, from London, with 500 rank and file of her Majesty's 91st regiment, to relieve the 75th regiment, ordered home. She had also on board a band for the Cape. The *Abercrombie Robinson* arrived at Table Bay on Thursday last, and, after landing some of the officers, was to proceed to Algoa Bay to land the 91st. She was a splendid vessel, fitted up expressly as a transport ship. The vessel having been driven on shore at high water, we were soon able to communicate with her; and although this fine ship will become a total wreck, not a life was lost, and every soldier was landed during the day. About three hundred yards from the *Abercrombie Robinson*, was the convict-ship *Waterloo*, which had arrived during the week for the purpose of provisioning, on her way to Sydney, with about 240 male convicts, a guard of thirty soldiers, five women, and forty-three children—with the crew, about 330 souls. She lay in a very precarious situation. She was within a very few yards of the breakers, but it was thought she might hold on until the weather moderated, when she might be towed off. Under this impression the vast multitude which had assembled on the beach began to separate. About ten o'clock, however, the *Waterloo* gave a sudden lurch, parted from all her anchors, and came broadside in amongst the breakers. The scene which now took place I shall remember to the day of my death. After two or three heavy rolls, the three masts went over the side with a dreadful crash. The hatches were now opened, and the convicts rushed on deck. The sea was now making a clean breach over her. Immediately on the convicts arriving on deck, about fifty jumped overboard, and fifteen or twenty gained the shore. The remainder were drowned. The cries of the poor wretches on deck were now heart-breaking. Each sea, as it made a breach over the unfortunate vessel, carried a dozen or so into the sea, who, of course, were drowned. Thousands of persons were on the beach, but could not render the least assistance. O! it was a dreadful sight. There, within a stone's throw, two or three hundred of our fellow-creatures were drowned before our eyes.

"But now comes the awful part of my tale. About eleven o'clock, within half an hour after she struck, the *Waterloo* parted in two. Some who had never thought of their God, or, if they had, it was only to take his name in vain and break his laws, were now seen with their hands clasped, and heard loudly calling upon him to save them. Soldiers' wives were seen clasping their little ones to their bosoms in agonies. One woman I shall never forget; she was holding on, with one hand to a piece of plank, with the other she held, pressed to her bosom, a little infant. Her cries were piteous; at last, a sea came and washed the woman and the little one off, and they were seen no more. The water was now full of the struggling and the dead. A boat was employed to pick up all it could. It could not approach the wreck on account of the heavy sea. I have neither time nor heart to write further particulars. I saw one man embrace his wife and little one, and then jump into the boiling surf! he never rose again. I could repeat hundreds of similar occurrences. Suffice it to say, within an hour and a half of the *Waterloo* striking, not a participle of her was to be seen. She had literally gone to pieces. It happened yesterday (Sunday), and while I am writing, carts are passing the window filled with the dead. The vessel was twenty-seven years old, and must have been very rotten; not a life need have been lost, if she had been of ordinary strength."

The loss of life by the ruin of the *Waterloo* is as follows:—Convicts, 143; Soldiers, 15; Sailors, 14; Women, 4; Children, 14. Total, 190.

The Millennial Star.

December 1, 1842.

BRADFORD CONFERENCE.—We have lately had the privilege and pleasure of attending a conference held in the town of Bradford, Yorkshire, when, truly, we rejoiced at the state and prospects of the work of the Lord in that neighbourhood. Through the instrumentality of our beloved brother CUERDEN, the work was commenced as was recorded in the twelfth number of the second volume of the STAR; and since the general conference held in Manchester, elder LORENZO D. BARNES has had the superintendence of the churches in that region. By the united labours of our brethren, the work has extended itself with every prospect of a continuance of increase to the following amount—Bradford branch, including Idle, Wharningham, and Birkenshaw, 105 members, 3 elders, 11 priests, 5 teachers, and 2 deacons. Leeds branch contains 46 members. York and Thirsk 14 members. Doncaster 23 members. In the course of the meeting eleven brethren were ordained to different offices in connexion with the several branches, and six confirmed members of the church. The attendance was numerous, and a respectful feeling pervaded the meetings which were held in the large Temperance Hall. We feel that a great work will be accomplished in that region of country, and we sincerely pray our Heavenly Father to grant his spirit unto our dear brethren called to labour there, that in all

wisdom and prudence they may be instrumental in gathering the honest hearted into the kingdom of God.

THERE is one subject on which we wish to address the presidents and elders, as well as the members of each branch generally, which is the gifts of the Spirit in relation to the exhibition of them before the world. We hesitate not to say, but that in many cases there has not only been an injudicious use, but an abuse of them.

Dear brethren, the powers of darkness are on the alert, manifesting their vigilance in watching for occasions to injure the cause of God on every hand, even as the time of the reign of Satan draws towards a close, so is there, and will there be increased activity, which should call forth a counteracting watchfulness and prudence on the part of the people of God.

We would, then, give as general counsel to the churches, that the gift of tongues, &c., be not exercised before the public, unless the individual cannot help it, then, indeed, we may be benefitted thereby; but that the officers hold out no invitations as has been frequently the case to a display of the various gifts in your church meetings. Let the Saints be content to exercise the gifts among themselves, or tarry for the time, when assembled in Zion from various nations and climes, then shall they exercise the gift of tongues for its legitimate purpose, until the Lord turn upon the earth a pure language; so also the officers of the church, endowed with the fulness of the power of the holy priesthood, shall go forth unto the nations, with a capability to address in their native languages, and compel them to come in that the house of the Lord may be filled. A hint to the wise will be sufficient. Let the Saints be wise as serpents, and as harmless as doves. Your visions, your dreams, your tongues and interpretations, your prophesyings, when of the Lord are sacred and holy things, and are not to be made an exhibition of, neither to be boasted of saith the Lord. He that hath ears to hear, let him hear what the Spirit saith unto the churches.

WE have this month extended to an unusual length, our extracts illustrative of the signs of the times; but deeming them to be of an extraordinary nature, must be our apology for so doing. We congratulate the Saints of the Lord on the progress, which the principles of truth are making around us; many are inquiring, and many are added to the church, in all quarters where the elders are labouring faithfully to accomplish the mission the Lord has given them. Let the servants of God have an eye single to his glory—let them be the heralds of *glad tidings*, even the gospel of salvation; and bear a faithful testimony of the judgments nigh at hand, and the Lord shall be with them, to crown their labours with success.

We wish to remind our brethren of the claims which the building of the temple of the Lord has upon the Church unitedly, and urge them to diligence in a cause upon which so much depends relative to the prosperity of Zion, and the carrying onwards of the great work of the last days.

Notice.

All debts owing to P. P. Pratt, our agents will please to forward as early as possible, as they are left in our hands to discharge certain accounts.

The shipping, which eight months ago was supposed to be worth £28,600,000 is now estimated at only £11,440,000, and as much of it is mortgaged, it is likely to pass, we are afraid, from the hands of the present owners. All the ports of the world, it is said, are crowded with ships seeking freights, at greatly reduced rates, and few or none are to be had.—*Sun.*

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THE INFLUENCE OF THE PRINCIPLES OF TRUTH.

In the third number of the second volume of the STAR, we find the following extract taken from the *Baptist Register* (an American paper) in reference to the influence of the principles taught by the Church of Christ in the last days:—"*We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome.*" We also extract from Mr. Alexander Campbell's recommendation of "Mormonism Unveiled," published by E. D. Howe, the following:—"*The waters of Lethe, in their fabled powers of stupefaction, were not half so efficient as the infatuations of Mormonism, for if once the delusion is tasted, there is little or no hope.*

We like the opposers of the principles of truth to make such statements as these. We rejoice to see them compelled to make such acknowledgments, illustrating the sentiment conveyed by Tertullian of old, when he said, "who ever looked well into our holy religion that did not embrace it" So will it be, for who can approach the contemplation of the principles of eternal truth, calmly and rationally, without being interested? who can investigate the scheme of salvation—the manifestation of the benevolence of Deity, without being entranced with divine goodness?

What, then, are the principles which are so influential, even according to the testimony of our enemies? We go forth amongst the multitude, who, instead of being one "harmonious whole" through the influence of religion, are torn asunder and distracted by the multitude of conflicting opinions that obtain amongst them. We bear testimony that angels have again ministered unto the sons of men, that the curtain which hides from our view the eternal world has been withdrawn, and that mortals have held converse with the resurrected dead, in order to learn the will of God, and to enable them to become instruments in his hands for the accomplishment of his great purposes in terminating the present condition of men, and bringing to pass the millennial reign of his glorified and exalted Son.

And through what instrumentality do we profess that this great work has begun? We answer through the coming forth of a record of a branch of the house of Israel, of the seed of Joseph, upon the western continent, in answer to the prayer of faith in the righteous dead, and in fulfilment of the prophecies of the ancient fathers, in reference to the house of Joseph being the instrument in the hands of God in bringing to pass his great purposes, and pushing the nations together from the ends of the earth.

The Book comes forth through the instrumentality of one ordained to stand as a prophet unto the people of the Lord, and inspired to translate its contents and usher them forth to the world. But what is its reception? It is handled and glanced at by the learned and the wise of this generation, for a glance is generally sufficient to satisfy such with regard to its contents, and is cast aside and condemned as a puerile and absurd production—as bearing the stamp of imposture, because it violates the grammatical rules of the English language, and is not sent forth garnished and adorned with learned tropes and rounded

periods, like the divinity of the schools, and which is so well calculated to charm a people most faithfully described as having itching ears.

But where does the absurdity lie? Surely not in supposing that if the Lord gave revelation through the mouth of one brought up to agricultural pursuits, and as our enemies testify, "not much given to study," it would be given in the language of the individual, such as he was in the habit of using to communicate his ideas, and certainly not in the diction of the schools. But a ridiculous notion is frequently expressed, that the dictates of the spirit, through whatsoever channel they may flow, must necessarily be correctly constructed and perfectly grammatical. We grant at once, that if the Lord had chosen for his instrument the learned and the wise, we might expect what they gave forth as the teachings of the spirit, to be sufficiently correct to please the most fastidious. But, certainly, we should have felt ourselves justified in being sceptical as to the truth of the Book of Mormon, had we found it written in the style of modern divinity, knowing at the same time, that the individual who sent it forth had not had the advantages requisite to give a polished education. But we perceive by the word of God, that our beloved brother, Joseph Smith, is not the only agent who has been employed as a servant of the Lord from amongst (comparatively speaking) the uneducated class. In the 4th chapter of Acts and the 13th verse, we read thus: "Now, when they saw the boldness of Peter and John, and *perceived that they were unlearned and ignorant men*, they marvelled; and they took knowledge of them, that they had been with Jesus." We ask, by what did they perceive that the apostles were unlearned and ignorant? Was it by their speaking the Hebrew language in its purity and perfection? We trow not; for had the apostles been speaking a purely grammatical language, where could the evidence have been that they were unlearned? But the truth is this, and we repeat what we have before said, every instrument which the Lord employs will be at any rate gifted with simplicity and sincerity, and whatever the Lord shall be pleased to give unto his people, by them shall be given naturally and without hypocrisy.

But what are these strange and influential principles which have come forth with the Book of Mormon? Truly, our enemies have for once borne testimony to what is true, when they have written as before quoted on the influence of these things. Yes; we have often looked around us with admiration and wonder, to see the effect of the teachings of the Lord: we have beheld the aged tottering on the brink of the grave as it were, awakened by the principles of truth to the liveliness and vivacity of youth, their hearts overflowing with gratitude like Simeon of old, when his eyes had seen the Lord's Christ; and again, we have seen youth humbling itself to the requirements of truth, and exercising a power of faith in the unsophisticated spring of life, that has given unto them the wisdom of years, and enabled many of them to arise and gather with the people, and the youngest and most feeble, perhaps, of the family, have become the pioneers of their tribe. In many cases we have seen, as it were, natural and constitutional fear annihilated by obedience to the principles of truth, and the reception of that spirit which is imparted to them that from the heart obey.

Let us, then, now briefly state what the principles are which the enemies of truth, as well as the servants of the Lord acknowledge to be so powerful. We say at once, that the doctrine of the Church of Christ opens to man, in the first place, a fountain for sin and for uncleanness, proposes to him means by which he may be forgiven, and not forgiven only, but restored into the favour of God, to become an heir of God and a joint heir with Jesus Christ; yes, even as it is written,—"he came unto his own, but his own received him not, but as many as received him, to them gave he power to become the *sons of God*, even to those who believe in his name." And again, as Paul writes in the 2nd Thessalonians, 2nd chapter and 14th verse, "whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." And is this the portion of them that receive the testimony of Jesus, and endure unto the end? Is it, indeed, true that redeemed man is destined for so high a glory? Let us examine this subject a little. We find in the prayer of the Saviour this declaration, "and the glory which thou gavest me, I have given them, that they may be one, even as we are one." And again, from the declarations of the Saviour to his servant John in his apocalyptic vision, we learn that to him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule with a rod of iron; as the vessels of the potter shall they be broken to shivers; *even as I received of my Father*, and I will give unto him the morning star." Again, "to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne." And, "he that overcometh shall inherit all things, and I will be his God, and he shall be my son." And these are the glories of the redeemed, and this is the distinction to which he that is faithful shall be exalted. Shall we wonder, then, at the influence of the principles of truth? can we anyiang e be surprised at the fortitude with which the ancient saints endured tribulation and braved death in its most terrific forms? or can we be surprised that the influence of the same glorious principles should produce the same effect in the present age of the world? No wonder, then, as Mr. Campbell says, "if the delusion be once tasted, there is little or no hope." Here is the secret spring of action in those who have entered into covenant with God; here is the hope that elevates the Saints above the things that surround them: here is the source of that energy which enables them to calmly bear the finger of scorn—the contempt of once devoted friendship—the loss of friends, of kindred, of natural affection, and to press onward in the service of God, with an eye single to his glory, and a heart prepared to serve him with all diligence in the rolling onward of the gospel of the kingdom as a witness unto all nations that the end may come. Yes, the people of God are looking forward to the recompense of reward; their minds are expanding, and their hearts are enlarging through the glorious truths that are opened out unto them by the revelations of the Spirit. What, then, is the faith and the obedience necessary to give us claim to these high honours, to these glorious distinctions? We answer they are the same to-day as yesterday—the same at this hour in the island of Britain, as they were on the day of Pentecost; even faith in the Lord Jesus Christ as the anointed of the Father, the Messiah, the Saviour of the world; and baptism in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost, by which witness they shall know of a surety what is truth, and realize to a certainty whether the doctrines they have embraced be of God or not. And if it was necessary on the day of Pentecost to recognize him whom the Father had sent, it is necessary now; and if there was power in his name on that memorable day to cancel the sins of the transgressor, it has the same power to-day as then, and is as necessary to be invoked upon us as upon them. And was the promise faithful in that day, that they should receive the gift of the Holy Ghost, it is faithful still, it is needed still; and, let the heart of every Saint respond with gratitude, it is realized still; and it has been our inestimable privilege to prove for ourselves the God of truth, and to know by a happy experience that his promises fail not.

Then, let the Saints rejoice to hear such exclamations as the foregoing with regard to the principles of truth, when we see our enemies acknowledging that, in connexion with the work of the Lord, "there is an invisible spirit by which the learned and the unlearned are strangely overcome." It was said in our hearing the other day, that there was nothing in the work of the Lord to attract a superior mind. Be it allowed for a moment, and what is the reason? Did the world by wisdom ever find out God, or will they ever do so? We answer, No. The purposes of the Almighty were ever ordained so as to bring to nought the wisdom of the wise, and to cause the understanding of the prudent to be hid; and shall the great work of the latter days be conducted on a system at variance with all his former proceedings? nay, verily, he will not give his glory to another.

But what is the reason that multitudes of the wise and the learned turn away with scorn from the work of the Lord, as almost beneath their contempt; we say at once it is because the plan of salvation is so God-like; and by being so simple, recognizing all men as involved in one like calamity, as equally helpless and undone, and as requiring alike the same means to deliver them from the consequences of sin and introduce them to the favour of God. The human mind

finds itself much more flattered by labouring among the mists and the clouds of human wisdom; it is then conscious of its strength and energy, and rejoices in its own might; but the gospel which he that runs may read, is by far too simple and is comprehended by the honest hearted without calling forth the energy which the human mind is so proud of exercising. But though we allow that there is not that in the gospel which attracts the self-opinionated and the proud, yet it is not true that superior minds do not become subject to the principles of truth; but rather is the quotation at the head of this article more correct, when it is said that it is accompanied by an invisible spirit by which the *learned* and the unlearned are strangely overcome. Yes, my hearers, the servants of the Lord are sent forth to preach the "gospel of the kingdom," the gathering together in the dispensation of the fulness of times of a people and a nation to meet the Lord at his coming, that his will may be done on the earth even as it is in heaven. Let us, then, rejoice and be glad, knowing that we are called by a holy calling, and that we have not followed a cunningly devised fable, but the truth as it is in Jesus; and let us be desirous to live by every word that proceedeth out of the mouth of God. With such sublime prospects before us, we can allow the world to cry delusion, and can take the scoffs and the sneers of it with patience, looking unto the recompense of reward, and hasting unto the coming of the Lord Jesus Christ, when he shall be revealed from heaven, taking vengeance on them that know not God and obey not the gospel of his Son.

May the Lord preserve the Saints in righteousness and in all faithfulness until that day; and when called to pass through the deep waters of tribulation, may they be sustained by his spirit, that they may come forth purified, having their garments washed and made white in the blood of the Lamb. Amen.—ED.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 135.)

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence), who had become friendly to me, and who were opposed to mobs and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men, and to reason with him out of the bible. We also showed him that part of the work which we had translated, and laboured to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much enquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehannah county, Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men; behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow, therefore give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with all his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you; and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; for, behold, it is I that speak; behold, I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your

soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach until you are called; wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work: be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened; then, if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men; but now, hold your peace, study my word which hath gone forth among the children of men; and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold, thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel: deny not the spirit of revelation nor the spirit of prophecy, for wo unto him that denieth these things; therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth: behold, I speak unto all who have good desires, and have thrust in their sickles to reap.

Behold, I am Jesus Christ, the Son of God; I am the life and the light of the world; I am the same who came unto my own, and my own received me not; but verily, verily, I say unto you that as many as receiveth me, to them will I give power to become the sons of God, even to them that believe on my name.--Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

1. Having treated, in the preceding lectures, of the ideas of the character, perfections, and attributes of God; we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods; knowing (not believing merely) that they had a more enduring substance.—Heb. c. x. v. 34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods and the wasting of their substance joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens.—2 Cor. c. v, v. 1.

4. Such was, and always will be, the situation of the saints of God; that unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven—the only thing which ensures eternal life—that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremeties, that nothing short of an actual knowledge of their being the favourites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all—his character and reputation—his honour and applause—his good name among men—his houses—his lands—his brothers and sisters—his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God; but actual knowledge realizing that, when these sufferings are ended, he will enter into eternal rest and be a partaker of the glory of God

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should have done with the things of this life; but when he has this knowledge, and most assuredly knows that he his doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith in God, and favour with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice; and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. — Psalm l. v. 3, 4, 5. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11. All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him; and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and

obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight: for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not, there faith is weak; and where faith is weak, the persons will not be able to contend against all the opposition, tribulations, and afflictions, which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them, and destroy them.

NOTE.—This lecture is so plain, and the facts set forth so self evident, that it is deemed unnecessary to form a catechism upon it; the student is therefore instructed to commit the whole to memory.

O. COWDERY'S FIRST LETTER TO W. W. PHELPS.

Norton, Medina County, Ohio,
Sabbath evening, Sep. 7, 1834.

Dear Brother,—Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the grey evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same parent.

Another day has passed, into that to us boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled! it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday the 5th, in company with our brother Joseph Smith, jun., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has very frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity, for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and waymarks" to the kingdom of glory, or the individuals themselves! This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church in this day.

Near this time of the setting of the sun, sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Penn. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called, "The Book of Mormon."

To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favoured of heaven, would supercede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Saviour of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men, whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "arise and be baptised."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory, 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood as he said, "upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!*

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof."

YOUNG'S PATENT COMPOSING MACHINE AND THE FAMILY HERALD.

Young's Patent Composing Machine is an invention just brought into operation for the setting up of type, which is done with great rapidity, and at about one-third the usual cost. The *Family Herald* is a periodical just issued, the letter-press of which is set up by the before-mentioned machine. We have before us the second number, in which, under the head "biography," we have the history of Joseph Smith, the Mormon Prophet, upon which we shall take the liberty of making a few remarks, and from which we shall make some extracts. It seems that even this "world's wonder" as the result of human ingenuity, could only show its face once to the public before it must be lending its aid to spread abroad the name of Joseph Smith. Perhaps the topic may assist its sale, as it has done that of many other publications before; however, be this as it may, we feel to thank them for the notice, though, most evidently, they mean the people of God no good, notwithstanding their boast that they "are none of those who delight in abusing people of this description or even their leaders." The first extract we make is the following:

JOSEPH SMITH, THE MORMON PROPHET.—Last week we gave the life of Confucius; we now make a rapid descent to that of Joe Smith; "facile descensus Averni." The one was a learned philosopher, the other is an unlearned anti-philosopher. Joseph threatens to be a second Mahomet. He has already 10,000 followers, and a disciplined army of 1,500 men. He has also a city, and a temple, and a bank, and is getting himself a name. Several times the newspapers have announced his fall, but he rises again. He was involved in one bankrupt ruin, in Kirtland, Ohio, where his first temple was built, at a cost of 40,000 dollars; he was then directed by "the spirit" to flee from the sheriff's officers and go to Independence, Missouri, which was to be called Mount Zion; but the Lynch lawyers speedily expelled him, and shot the Mormons like so many Indians, or wolves, and treated them with unparalleled cruelty. This also seemed a termination of Joe's mission; but no, it excited sympathy, and the sect prospered amazingly afterwards, giving one more proof of the old adage that "there is nothing like persecution for giving currency to fanatical doctrines." The party soon afterwards migrated to Illinois, in the far west, where they have built a city, and given it the name of Nauvoo. It is inhabited solely by Mormons, and its population is estimated at 10,000, and is rapidly increasing, as missionaries are dispersed throughout the States and Great Britain, to drive in believers to the dwelling-place of the "saints." It is a curious spectacle in these days, and reminds us of the movements of the ana-baptists in Germany, during the 16th century, which of course proved all miserable failures as this also must shortly do.

We are none of those who delight in abusing people of this description or even their leaders. Persecution of any kind, by word or deed, serves only to promote the cause which it assails. And there is always something wrong in society around when such things succeed, something indeed worse than themselves, for the simple-minded fly to them for relief, to escape from the evils of common life.

Here we mark the dishonesty, the unfairness in the above extract in reference to Joseph Smith becoming a second Mahomet, and having a disciplined army of 1,500 men. Does this writer, as well as many others, know nothing of the laws of the United States in reference to the liability of every able bodied man, between the ages of eighteen and forty-five, to serve in the militia of the country; and of the necessity of enrolling themselves for that purpose, after a residence in any place for a certain time, varying in different states? There is a legion at Nauvoo, we admit, and it is a chartered legion; but is it in violation of the laws of America? we presume the writers know that it is not; but they take care not to inform the public of the fact, but, on the contrary, make it a pretext for the statement. "Joseph threatens to be a second Mahomet," and yet the writer does not, of course, "delight in abusing Joseph Smith or his followers."

That Nauvoo is a rising, and likely to be a prosperous and very extensive city we allow, but not that it is J. Smith's, either the temple, but that they are the property of individuals, who have severally invested stock either in the one or the other. That he has a bank is a falsehood, but that he "is getting himself a name" is a manifest truth, or, rather, his enemies are getting one for him, and the editors of the "*Family Herald*" have taken a very early opportunity to render what assistance they can in spreading abroad the name of the prophet. "Several times (says the writer) have the newspapers announced his fall, but he rises again." Yes, verily, so they have many times; indeed they have announced his death, and before they ever thought of contradicting their statements, they have given forth some fresh event in which the "dead" prophet has been chief actor. Such is the blindness of men when exercising their feeble attempts to arrest the progress of truth or to malign its advocates. "That the city of Nauvoo is inhabited solely by Mormons" is not true, as some of the first officers in the corporation are not connected with the church, and its population much exceeds 10,000, and is undoubtedly rapidly increasing as the writer states, through the instrumentality of the labours of the servants of the Lord. But is the writer aware that the principles of the *gospel of the* KINGDOM ever taught a gathering? Will any one seriously examine the doctrines of the New Testament, and say that it is possible for them that have embraced its tenets to remain scattered abroad in the world, and not seek to be associated together in one general union? we should suppose not, particularly when we reflect that every whole is made up of parts, and that if the Saints of God are to become a kingdom and a nation, they must begin to become such by gathering together into one.

The writer acknowledges that the Saints have been persecuted, have been treated like so many *Indians* or wolves! The poor red skin! So then the ingenuity of our author has found out the proper level for the noble aborigines of the western wilds—"the wolves!" And the Mormons have been treated like these two classes of subjects for man's barbarity! But mark you, reader, the success of the Saints "bespeaks something wrong in society around, something, indeed, worse than themselves." What! worse than the Mormons! can it be? yes, and the simple-minded fly to them for relief from the evils of common life." Is it, indeed, so? Yes, verily, many fly from the evils of common life to the Church of God, and many more will yet do so, and find therein a refuge from the calamities that shall be speedily brought upon the earth, when the "wicked shall be cut off from *amongst* the people, and few men shall be left." So, when persecution has raged, there has always been something worse around the sufferers than themselves,—what a consolation! Our glorious master, the Lord Jesus

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall, therefore leave the history of baptism, &c. till its proper place.

Christ and his followers, were bad enough no doubt, from this mode of reasoning, but they were surrounded by characters that were positively worse than themselves, and which compelled, no doubt, many to flee into the Church of the Former-day Saints, "to escape from the evils of common life."

"We shall give," continues the writer, "some account of the leader and his designs, premising that much of it is reported by enemies and apostates from the party, and therefore is to be received with some allowance for feeling, even though the testimony be delivered upon oath." Who where the individuals that propagated statements respecting the Waldenses, that called forth, and, in the estimation of many, justified the exterminating slaughter which that people suffered? We answer, they were those that had apostatized from them, that brought the abominable and false charges against them, which are now universally acknowledged to be false, as the people are to have been, at the time, "the salt of the earth,"—Indeed it is in some measure consolatory to reflect, on the treatment which the people of God have received from the wicked in all ages; and we deem it an honour to stand associated with a people "everywhere spoken against." After giving a coloured and foolish statement professing to be an account of Mr. Smith's early history in connexion with the work of God, which we do not deem worthy of notice, as the correct detail of that period is already published in the STAR, the writer gives the following as a specimen of the ingenuity of the prophet in raising money.

His mode of obtaining money during this period was very ingenious. It is not by religion alone that the Americans are to be befooled. Wishing to visit his sweetheart, whom he afterwards married, but not possessed of means to take him to Pennsylvania, where she resided, he went to a man named Lawrence, and told him he had discovered a rich mine of silver in Pennsylvania, which could be readily loaded into boats, and taken down the river to Philadelphia, to market! Smith promised to go himself and shew Lawrence the mine! Lawrence believed it, and went, and paid all the bills of fare by the way. They sought the mine but could not find it. Smith, however, found what was better, he found a wife by marrying his sweetheart privately. He returned home by the same means, for he found an old Dutchman, whom he persuaded to go to Manchester, N. Y., with him, saying that there he had discovered a bar of gold, as thick as his leg, and three or four feet long, and that he could not get it out alone on account of its being fast at one end! The Dutchman went and paid all expenses, but, when they came to Manchester, Joseph refused to go in search of the gold, saying that he could not leave his young wife among strangers.

Now whoever feels disposed to swallow the last extract, we do not by any means envy their gullibility. We guess, that if Mr. Smith had discovered a silver mine, he would have had the wisdom to keep the knowledge to himself, and we should fancy that Lawrence would have thought so too, before he had let slip the money for the expenses of Joseph. But when a person has told one lie, we see how easy it is to tell another: and so Joseph prevailed on an old Dutchman to bring him and his wife back again by persuading him that he had found a bar of gold as thick as his leg, and three or four feet long, but it was fast at one end. No, no, Mr. Editor of the *Family Herald*, this is rather too good; there are not many Dutchmen, Yankees, or Englishmen who would not have managed, by some means, to have got the other end loose, and still fewer of either class that would "snatch at such a bite."

But such is the character and absurdity that will get published as grave truth, so that it be written in opposition to the people of God; nothing is too silly or too preposterous to be brought in array against them. In a popular paper of the day we have lately seen printed as fact, a pretended account of Mr. Smith personating an angel, by being dressed in white, and wearing the appendages of wings; and on another occasion announcing that he would put his divine mission to the proof by walking on the water before the people, and that for this purpose he had ingeniously placed forms or benches under the water, which some sly wag had sawn asunder, which made the miracle a failure. Now we know not what amount of folly there is to be found in those who embrace the doctrines of the Latter-day Saints, but we hesitate not to say there must be an extraordinary amount of folly and "bigotry that blinds the vision of the mind,"

in those who can for a moment give credence to such statements.

But so we find it, and we find even the professed ministers of truth using weapons such as we have referred to above, as the best arguments they can bring to arrest the progress of what they are pleased to denounce as error; but when do we hear them taking up the principles of the church of the Saints to try them by the word of God, which they acknowledge as their standard? but here they would be at fault, for while they can unite to circulate the grossest slanders, and the most absurd falsities, to attempt at unanimity in using the scriptures of truth against us would be utterly useless, as they cannot agree about the word themselves as to its meaning; therefore, that which ought to be the most powerful weapon against error, becomes powerless in the hands of such pitiable advocates of her cause.

The writer next proceeds to give an account, to us certainly new, of the discovery of the Book of Mormon, and of the translation of the same, but it is in a style of language too low to disgrace our columns with quoting it. We would rather refer our readers to the letter of Oliver Cowdery, which we have published in this number; and we do not much envy the head or heart of any one that can read it without being moved, or without his heart aspiring with gratitude to the God of Heaven for the glorious things he has vouchsafed to manifest in these days. The next extract is a reference to the long since exploded Spaulding tale, and certainly in this pretended story, there has been a more manifest display of contradiction and falsehood, than on any other occasion.

The whole of this mystery is said to be cleared up by a manuscript story written by the late Solomon Spaulding, of which there are several witnesses to prove that the book of Mormon is merely a transcript, with some religious interpolations. It is supposed that Smith had got possession of this, as it was missed from the trunk, and he resided in its neighbourhood for four years. The widow and brother of Spaulding both attest the identity of the "Book of Mormon" and Spaulding's "Manuscript Found," the title only being changed, but the interior names all preserved. Spaulding wrote it for amusement, as a mere novel. Smith interpolated the story with scripture and prophecy, and the whole is intended to show that a portion of the lost tribes of Israel found their way to America at the great dispersion, and remained till A.D. 420, when they were all cut off by the Indians, 230,000 being slain in a single battle, and Moroni alone escaped to tell the tale and to hide the book.

We well remember the letter in reference to this story, signed Matilda Davidson, in which it was stated that a woman preacher was reading copious extracts from the book, which led to the first discovery of the fraud; but afterwards, when it was understood that the rules of the church of the Saints did not allow women preachers, it was then altered, and in the next edition the word preacher was used alone. Formerly it was stated that the manuscript of Spaulding was lent to a Mr. Patterson, a printer, with whom Mr. Sidney Rigdon was employed at the time, and that the manuscript was in the workshop, where Mr. Rigdon had many opportunities of becoming acquainted with it. This story became quite current for a time, though it was never said that any one witnessed Mr. Rigdon in the act of copying, which must have been most extraordinary in stealing as much matter as the old Testament; yet, notwithstanding its absurdity, it gained much credence with the world. But the statement altogether was without any foundation in truth, as Elder P. P. Pratt was the individual who presented the Book of Mormon to Mr. Rigdon, printed and bound; and he stood by when Mr. Rigdon went forth in the obedience of baptism. But in the above extract, Mr. Rigdon has no part in the matter, Mr. Smith is the person charged with extracting the manuscript from a trunk, and using it for his own purposes.

The history of the Spaulding fable may be a profitable study, for those who feel an interest in contemplating human nature in its frailty and weakness; for though it has been long exploded in America, yet the wickedness necessary to produce it must have been of no ordinary magnitude, to say nothing of the condition of those persons who are given over to strong delusion to believe such a lie, because they love not the truth, but have pleasure in unrighteousness.

The writer next comes out on the various degrees of excitement that have been manifested, amongst the Saints, and amongst other parties likewise.

No man can get them up spontaneously; they are epidemics. Convulsive affections attended Wesley and Whitfield. They are frequent in Scotland at this day, and even in England. Last year they were remarkably prevalent in the Isle of Skye. All parties have at one time been subject to them. Quakerism commenced with them and then sobered down. To deny their actuality is dangerous for any party, and even the infidel would betray his gross ignorance of history and humanity by ascribing them to artifice. Millions have died of them. St. Vitus's dance took its name from a peculiar species of them. In France, before the revolution, they were very common, and the patient was sometimes laid on a plank, and another plank laid over him, to press him down, and 20 men have been known to stand on the upper plank, yet the patient was not hurt, but crying for more weight and heavy blows on the chest, which gave him comfort. "Strike harder, strike harder," was the call of the sufferer, until he was relieved. It has been observed that those who are subject to these convulsions are that middle class of people who are neither one thing nor another—neither pious serious thinking people, nor decidedly unbelieving people, both these being generally prepared by argument to withstand a novel impression. Those who are in danger, are the parties who are perhaps the most unprincipled of all, being in the language of the scripture, neither hot nor cold.

We freely acknowledge that there are many spirits abroad in the world, and we make no pretension to have escaped wholly from their influence; but we rejoice to know that the Lord has proved himself in these days to be an unchangeable God, and that the gifts of his spirit are to be realized through the obedience of faith as in days of old, and that the Lord bestows the gift of discernment, by which they are enabled to try the spirits and overcome the attempts of the powers of the darkness. Perhaps the writer of the article from which we quote may live long enough to see many displays of supernatural power, both good and evil. He remarks that the individuals who may become greatly excited, are of that class which are neither cold nor hot; this is a mere begging of the question, and we presume that these extraordinary displays manifest anything but coldness in the cause they espouse.

In 1838 they were in such pecuniary straits at Kirtland, and so many had apostatized on account of the spoiling of their goods, and the prophet and his apostles were so dunned with importunate creditors, that they were soon obliged to leave with a bum-bailiff at their heels, and soon after, Independence, Jackson county, Missouri, was appointed the capital, under the new name of Mount Zion, the city of the Living God. Here they were shamefully treated by the citizens, their houses pulled down, their persons maltreated, about 25 or 30 killed, and 12,000 or 15,000 banished by Govr. Boggs, and subjected to cruel and most affecting hardships. The history of this outrage is a disgrace to American citizenship and to American law, for it has never been punished. "Mormonism," says professor Turner, of Illinois college, a neighbour of the Mormons, "is a monstrous evil, and the only place where it ever did or ever could shine, this side the world of despair, is by the side of the Missouri mob. In that position it really shines, not inherently, but from contrast." So that after all there is one worse thing than Mormonism in the world, and that is an American mob. Perhaps there are other worse things of which the professor has not taken note in his earthly pilgrimage.

In the above quotation we have a statement which seems to be given in the spirit of fairness, in reference to the persecution which the Saints met with in the state of Missouri, the history of which is before the public, whenever the hour of redress may come. And so "Mormonism," if we are to take the authority of professor Turner, is a monstrous evil. We should like the learned professor to attempt to substantiate his assertion, and not give it forth to the world on the strength of his own word. We would inquire in what the evil consists; is it in proclaiming the fulness of the gospel of Jesus Christ, and inviting men to become obedient to its divine laws? is it in teaching men to lay aside their natural selfishness, and to love as brethren, and learn to minister to each other's wants and necessities? or is it in gathering together to do the will of the Lord, and to escape from the judgments which the Lord is about to bring upon the people; this we have no doubt is the greatest evil taken in connexion with the extensive and unparalleled success attending the spread of the principles of eternal truth. "Many hundreds (says the writer) have gone from Lancashire to Nauvoo, and some have returned, giving a most unfavourable report of the land and its inhabitants." Good, say we, and we are glad of it, and shall be very glad to hear of any more returning from the society of the Saints, who have gathered there, carrying with them all the selfish feelings of human nature, which would enrich itself at the expense of others. The writer does not know, perhaps, that we look upon the apostacy of such individuals as a sign of prosperity, and fully calculate on success when we are enabled to cut off the branches that are withered and dead. And if many have come back bearing an evil report, they are not the first that have borne a false witness of the land; and if such characters declare the sun shines not in America as in other places, he will not shed one beam the less because of it, and nature will smile in all her beauty still; and the blessing of God will rest upon the land which He has appointed for the gathering of His people, and the good things of the earth shall be theirs, for the Lord God hath spoken it. Amen.—ED.

The Millennial Star.

January 1, 1843.

ANOTHER year has rolled into eternity, no more to be recalled, save in the events that marked its passing. Many things have characterised it, which to those who have been observant of the signs of the times, have brought conviction to the mind that great events are nigh at hand, and that the signs that mark the approach of the Son of Man are accumulating rapidly, foretelling that the kingdom of God is nigh at hand. Blessed are they that are prepared to stand before him at his coming.

The morning of another year has ushered itself in, and though we do not believe, like the celebrated and popular Mr. MILLER, of America, that the coming of the Son of Man, and the end of the world will take place in 1843, yet we do believe that it will be a year of extraordinary events, not to be forgotten in the annals of time; and that the signs which will be the forerunners of the second advent of the Saviour will be rapidly increasing—to the wise and the obedient, a source of instruction and profit—to the unbelieving and wicked, a source of trouble and of perplexity perhaps unparalleled; happy shall they be who neglect not the great salvation that is offered unto them, but remember that "now is the accepted time, and now is the day of salvation." And the salvation which the God of Heaven now offers to mankind is temporal as well as spiritual, for the period is fast approaching when the "wicked shall be cut off from amongst the people, and the inhabitants of the earth shall be burnt up and few men left." The God of truth never did bring a judgment upon the people without making unto them offers of mercy; and can we expect that the period shall come when the Lord of hosts will cause all the people of the nations to drink of the cup of his fury, and that he will not act like himself, even as he has done in days that are past, by sending tidings of mercy and deliverance unto them that will receive his testimony. Let the officers of our church reflect on the importance of their calling, and on the nature of the mission on which they are sent, and rejoice inasmuch as the Lord has deemed them worthy to minister in so high and holy a calling; and let them labour with all diligence, so that when the day of choosing shall come, they may be found to have been faithful over a few things, in order that they may be made rulers over many things.

We have to lament the loss of our dearly beloved brother LORENZO D. BARNES, who has, since the last general conference, been presiding over different branches of the church in the neighbourhood of Bradford and Leeds. He died on the morning of the 20th ult., at a quarter past three o'clock, at Bradford. He had been long connected with the church, and had been distinguished both in his native land and in this country, for his piety and virtue, and general amiability of character, that endeared him much to all who knew him; and while we lament his loss, yet we mourn not for him as without hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

We have great pleasure in announcing that three of our ships have arrived out at New Orleans, the "Sydney," the "Modford," and the "Henry;" and we cannot but feel thankful to our heavenly father for his kind providence manifested in the protection of our brethren, while so many disasters are

occurring around; but the Lord knoweth them that are his, and his eye is over them for good.

We have this month given the first letter of OLIVER COWDERY to W. W. PHELPS, and it is our intention shortly to publish the whole of the letters in four penny tracts, as we feel certain that they will be read with much interest by all sincere inquirers after truth.

We have to announce that we have engaged the spendid first class ship, the "Swanton," Capt. DAVENPORT, to sail for New Orleans on the 5th January, and shall most probably send another in the course of the month or early in February, or as soon as necessary. We advise an early application of any one intending to emigrate.

Correspondence.

FROM G. D. WATT.

The following is an extract of a letter from the above-named elder, who sailed in the ship "Sydney" on the 17th of September last:—

Ship Sidney, New Orleans, Nov. 13, 1842.

Dear Brother,—We have had a passage of fifty-six days—fine weather, with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard-arm and was killed—brother Yates's eldest child, sister Cannon, brother Brown's child, and two children belonging to a man not in the church. We stuck upon the bar at the mouth of the river thirty-four hours; about two hours after we got off, the "Medford" came on the bar, where she stuck thirty-hours. We landed here on the 11th inst., and the "Medford" arrived to-day, 13th; she lies about ten yards from us. They have had two deaths; upon the whole a good passage.—We have taken one of the largest and best steam boats in this port; we pay 2½ dollars per head, and 25 cents. per cwt. above the weight allowed each person, which is 100lbs. We are all going up together.

Yours, truly,

G. D. WATT.

Poetry.

LINES ON THE DEATH OF LORENZO D. BARNES.

And art thou dead my brother; my brother!
Yes, by the strongest ties that bind the heart,
Thou wert my brother; even by the bond
Of God's most holy covenant; and, Oh!
I loved thee well, for who that knew thy truth,
Thy virtue, and integrity, but must
Have owned their power, and lov'd thee. But 'tis well;
Thou hast nobly fallen. In duty's path
Thou wert, and zealous for the cause of truth;
Nor fruitless was thy mission, but again
In fairer scenes thou shalt behold its fruits
Arrayed in glory, and to thee a crown
Of great rejoicing in the day of God.
Thou sleepest well. Thou standest chronicl'd
(In these last days of mercy unto man);
The first that in a distant land has left
His ashes to repose, of those who went
At God's command, to bear the glorious news
Of his unchanging character, and tell
A people lost in error, of the work
The Lord has wrought, and of his high behests
To proclaim a faithful testimony,
And warn the nations that the hour will come,
And shortly, when the Judgments of the Lord,
Shall burst upon the people who reject
The gospel of his Son, and turn away
Contemptuous from the terms of peace. And thou
Hast fallen in a land of strangers, where
Thy kindred dwell not; and their hearts will grieve
To hear thy fate, but not as without hope;
They will mourn not for thee as the world mourns,
But look to meet thee in the glorious hour,
When he shall come a kingdom to receive,
Whose right it is to reign! Then, my brother,
Thou shalt hail thy friends in triumph; no more
To be the subject of death's fatal dart,
But clothed with power, and by thy priesthood called
To reign with Christ, a king and priest. The day,
The great, triumphant day shall come, when he,
Before whose potent arm thou now hast fallen,
Shall be no more; for Christ must reign until
The last of enemies shall be destroyed:
Then amid the pageantry and pomp
Of myriad hosts in light supernal, and all
The thousand joys that minister to bliss,
Still one shall be to meet LORENZO there.

THOMAS WARD.

Notice.

We shall feel obliged by our agents sending remittances and orders before the first of each month, as it would prevent much delay in the sending off of the parcels.—ED.

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WHY DO YOU NOT OBEY THE GOSPEL?

Why do you not obey the gospel? We put this question, not to the enemies of the truth, not to the open opposers of the work of God, nor to the violent persecutors of his people, but to those who have become interested in the doctrines of the kingdom of Jesus—to those who continue to hearken to the teachings of the servants of God, but still stand aloof from obedience; and though admiring the precepts of the gospel, are yet lingering on the ground of the enemy, and hesitate, from some cause or other, to cross the threshold of the kingdom of God.

We are led to think that, could individuals realize the sublime purposes of God in the scheme of redemption, could they comprehend but for a moment the destiny of the redeemed, no consideration from whatever cause it might originate, no barrier however formidable could stop their progress, or cause them to tarry in the path of obedience; earth with all its attractions, its wealth, its honours, or even life itself would be but as the dust of the balance, nor could anything beneath the sun assume a sufficient importance in the estimation of such, to cause them to hesitate in the path of duty and the path to glory.

And what, we would inquire for a moment, is comprehended in the salvation of Jesus Christ? It is not merely to be forgiven of the Great Judge, to escape the ills of a weary world, and be translated to a paradise of bliss; but we understand salvation to comprehend all that the Father hath promised, all that the Son can claim by his infinite atonement, or that the Spirit can communicate in its revelations to the children of men; yea, all that Deity can bestow or sanctified intelligences enjoy.

"The glory (says Jesus) which thou gavest me I have given them, that they may be one, even as we are one:" "and to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" and thus shall they who are faithful and endure unto the end, become *heirs* of God and *joint heirs with Jesus Christ*. Such do we consider to be the end of salvation, such the distinction and glorious destiny of the redeemed. Oh! what can be thrown into the balance to outweigh such considerations? what can be presented to the mind to divert it from seeking to attain to so great riches and glory? But the reply may be, "we do not deny that such are the purposes of God, for the scriptures of truth fully declare it, but we are still afraid that something may be wrong amongst you who have come forth to bear these glad tidings. You come unto us, declaring that the heavens have been opened, that angels have ministered unto you, that God has renewed his covenant with man, and that he has raised up a prophet unto the people through whom to communicate his will, and by whom to give forth those laws necessary for the regulation of his church and the establishment of his kingdom in the last days; now, though we have no particular objection to such doctrine, and clearly see, that if all this be true, God is only acting like himself, and as he has done in every age when he had a peculiar people for himself. Yet the world speaks very evil of your prophet and his followers. Public rumour, with a thousand tongues, is continually circulating reports that are disgraceful to the

man and the cause, and we are afraid that what so many say must be true, or, at least, that there must be some foundation for the slanders that are uttered."

Now we are assured that such are the feelings of many who have been attracted by the principles of truth yet hesitate to obey them. But let us transfer the scene for a moment; let us take this plea, this apology for disobedience to another theatre of action, and suppose the day of probation offered to such to be over and past; let us suppose them to be arranged at that bar, where they must give an account of the deeds done in the body, and see whether it will serve their purpose there. "The world spoke evil of thy servants and we were afraid they might deceive us." "Thy people were accused of every species of crime, and were punished under the appearance of guilt, and we feared that it was the hand of justice inflicting upon them the punishment due to their crimes." And what might be the answer of the judge? might it not be thus? "And did I fare better in the flesh than my followers? was I not evil spoken of? were not my origin and circumstances in the flesh deemed contemptible by the world? was I not denounced as an associate of publicans and sinners, a blasphemer, and one that had a devil? but when have I commanded thee to take the world for thy guide and the rule of thy faith and obedience? knowest thou not that the world ever hated me and my servants? Was it not written that because I had chosen my people out of the world, therefore the world hated them? Knowest thou not that the world was under condemnation? that my curse was upon it? And thou hast preferred to listen to its precepts before the word of my servants, therefore its destiny must be thine, and thou must reap that which thou hast sown. My word was simple and easy to comprehend, thou knewest what was written and didst even rejoice therein, but thou preferredst to hearken to the enemy, therefore depart thou into the place prepared for him and his angels." Such we deem might be the language of justice to those that are refusing obedience from such motives; and to such we would say, God has given you understanding to comprehend truth, the scheme of salvation is like and worthy of himself, so that he that runs may read. If you suspect the veracity of the servants of God, seek around you to discover some of whom the world speaks well, whom it has taken to its embrace, and if they declare the precepts of eternal truth—obey them; but we know, and you know, that such an anomaly exists not, neither can—that the principles of truth were ever rejected by fallen man—that there can be no sympathy between the world and the people of God, they must ever be hostile to each other, and the sacrifice of the great head of the church on Calvary, was a sample of the relative positions of a fallen world and the servants of God. To such, then, that are influenced by considerations of this nature would we say, your condition is perilous, for even if many of the servants of the Lord apostatize from the truth, and become guilty before God and man—it will not erase what is written of the plan of salvation, it will not destroy your sanity of mind, and that common sense which God has given you, for which he will hold you responsible, and by the exercise of which you shall stand or fall before him.

But, again, there are others to whom we would put the question, "why do you not obey the gospel?" whose plea may be of a different nature. We fear the consequences, our affairs are so complicated, our connexions are so extensive, our friends are so opposed, that we do not feel prepared at once to decide upon embracing the principles of truth. And did you deem that to be a follower of Jesus Christ you would have no cross to bear? Have you forgotten the words of the Saviour when he said, "whosoever he be among you that forsaketh not all that he hath, he *cannot* be my disciple." Have you extensive possessions? have you great prosperity in obtaining the good things of the world? will you enter into the service of Jesus with a heart ready to give him all things, that you may become wise stewards of the bounties he has bestowed upon you? or will you cling to them in preference to the obedience of faith and the consequent approbation of heaven, or if the Lord intends to be merciful unto you, will you tarry until he deems it necessary to pluck the idol from your grasp, and scatters the treasures of the world you may have accumulated to the four winds of heaven? I tremble for you, because if you are honest-hearted before the Lord, his goodness will be extended towards you in judgment, and he will deem your salvation of too much importance to be placed in the scale to weigh with worldly honours, or wealth, or friends. What have you that you have not received from the bountiful disposer of all good? what portion of your treasures have you accumulated, over which he has not control? or what honours, or what distinctions do you enjoy that are to be preferred to what he is waiting to bestow? Oh! consider well your position; reflect that his blessing is necessary for your prosperity in all things; and remember, too, that "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Let not Satan deceive you by a partial and present prosperity, which you may mistake for the providence of God, and for his approval of your present course; for what right have you to expect manifestations of his providence to be shewn unto you, when you know his will and do it not? they that are keeping his commandments may expect his blessing, even as it is written,—"And whatsoever we ask, we receive of him, *because we keep his commandments*, and do those things that are pleasing in his sight." And if the doctrine I have just quoted be true, is it not high impiety to look for manifestations of his goodness, or for his power to be exhibited on your behalf, when you keep not his commandments, neither do the things that are pleasing in his sight?

But, again, why do you not obey the gospel? The question may be addressed to others, who care not for the slanders of the world, or who are not over-estimating the good things of it; whose answer may be, "that obedience would necessarily compel them to gather with the people of God, to leave the home of their fathers, to seek a foreign land for their abode, and to bear the trials of settling in a new country, far removed from many who, before time, have ministered unto them of the comforts of life." And is God unreasonable to call out his people from the Babylon that exists upon the land? is he unmindful of your interests when he says, "Come out of her, my *people*, that ye be not partakers of her sins and that ye receive not of her plagues?" When the Lord has said, "fear not little children for it is your father's good pleasure to give you the kingdom," is it unreasonable for him to gather together his people in the fulness of times, to receive the kingdom and dominion, and the greatness of it under the whole heaven? What reply would you make were he to say unto you, "how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?" But if you want no inheritance in the kingdom of God, go not up with his people, stay, if you dare stay, and brave the judgments which are speedily approaching; decide not as did Abraham, to leave his father's house at the commandment of the Lord, and become a pilgrim and a stranger in a land which the Lord would show unto him; but if you have no desire to be a child of Abraham, then do not exercise his faith, be content to dwell in darkness with the anticipation of judgment over your head; or if the prospect of it alarm you, arise at the command of the Lord to enjoy the privileges of his house, to learn his will, to receive his spirit, that you may be clothed with power, being prepared and accounted worthy to escape all the judgments that shall come to pass and to stand before the Son of man. And we would conclude these remarks to one and all, by quoting the words of the Saviour, Mark c. x., v. 29 and 30—And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—Ed.

HISTORY OF JOSEPH SMITH.

(*Continued from page 150.*)

About the same time came an old gentleman to visit us, of whose name I wish to make honourable mention—Mr. J. Knight, sen., of Colesville, Broom county, New York, who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies (a distance of at least thirty miles) which

enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work, I enquired of the Lord for him and obtained as follows:—

Revelation given to Joseph Knight, sen., at Harmony, Susquehannah co., Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men: behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Behold, I am the light and the life of the world that speaketh these words; therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighbourhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin, and obtained for them in succession the following revelations:—

Revelation given to David Whitmer, at Fayette, Seneca county, New York, June, 1829.

A great and marvellous work is about to come forth unto the children of men: behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to the harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth—a light which cannot be hid in darkness; wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist; which thing if ye do and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, jun., June, 1829.

Hearken, my servant, John, and listen to the words of Jesus Christ, your Lord and your Redeemer; for, behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

Revelation given to Peter Whitmer, June, 1829.

Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

1. In the preceding lectures we treated of what faith was, and of the object on which it rested; agreeably to our plan we now proceed to speak of its effects.

2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God with all their endless varieties; for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer, we understand that when a man works by faith, he works by mental exertion instead of physical force; it is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, let there be light and there was light; Joshua spake, and the great lights which God had created stood still; Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain. He again commanded, and the heavens gave forth rain. All this was done by faith. And the Saviour says, if you have faith as a grain of mustard seed, say to this mountain remove, and it will remove, or say to that sycamino tree, be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith, then, works by words; and with these its mightiest works have been and will be performed.

4. It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act, for every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power, it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith, they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory; so, then, faith is truly the first principle in the science of THEOLOGY,

and, when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act, in order to obtain the felicities enjoyed by the saints in the eternal world; and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7. Therefore it it said, and appropriately, too, that without faith it is impossible to please God. If it should be asked, why is it impossible to please God without faith? the answer would be, because without faith it is impossible for men to be saved; and as God desires the salvation of man, he must of course desire that they should have faith; and he could not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith, they begin to draw near to God: and when faith is perfected they are like him, and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him, and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation, also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation a person must be in, in order to be saved? or, what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life and the other's has not. But, to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain, without much difficulty, what all others must be in order to be saved— they must be like that individual or they cannot be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the bible, that it is in Christ; all will agree in this that he is the prototype or standard of salvation, or, in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being; and if he were any thing different from what he is, he would not be saved, for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority, and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power, and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him. Thus says John, in his first epistle, c. iii, v. 2 and 3—Beloved, now we are the sons of God, and it doth not appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—Why purify himself as he is pure? because, if they do not they cannot be like him.

10. The Lord said unto Moses, Lev. c. xix., v. 2—Speak unto all the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy. And Peter says, first epistle, c. i., v. 15 and 16—But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. And the Saviour says, Matthew c. xv., v. 48—Be ye perfect, even as your Father who is in heaven is perfect.—If any should ask, why all these sayings, the answer is to be found from what is before quoted from John's epistle—that when he, the Lord, shall appear, the saints will be like him; and if they are not holy as he is holy—and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony, c. iv., v. 12—Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.—This, taken in connexion with some of the sayings in the Saviour's prayer, recorded in the 17th chapter, gives great clearness to his expressions: he says, in the 20, 21, 22, 23, and 24—Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give. The works that Jesus had done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse—Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory. These sayings, taken in connexion, make it very plain that the greater works which those that believed on his name were to do, were to be done in eternity where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father that those who believed on him should be one in him, as he and the Father were one in each other—Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one; that is, they who believe on him through the apostles' words, as well as the apostles themselves—that they all may be one, as thou, Father, art in me and I in thee—that they also may be one in us.

13. What language can be plainer than this? The Saviour surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father; for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it: he says—And the glory which thou gavest me I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them; for he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14. This fills up the measure of information on this subject, and shows more clearly that the Saviour wished his disciples to understand that they were to be partakers with him in all things—not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it; and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father—by making them one with him, as he and the Father are one; in so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Saviour's saying—The works that I do, shall they do; and greater works than these shall they do, because I go to the Father?

16. These teachings of the Saviour clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—that he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved, and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle, and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavouring to teach the world. Hence we are told, that without faith it is impossible to please God, and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all seed—Romans c. iv., v. 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone—Romans c. ix., v. 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him cast out—If thou canst believe, all things are possible to him that believeth—Mark c. ix., v. 23. These, with a multitude of other scriptures which might be quoted, plainly set forth the light in which the Saviour, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith, and every blessing which is obtained in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If they were children of promise, they were the effects of faith, not even the Saviour of the world excepted. Blessed is she that believed, said Elizabeth to Mary when she went to visit her; for there shall be a performance of the things which were told her of the Lord—Luke c. i., v. 45. Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe, he was struck dumb; and through the whole history of the scheme of life and salvation, it is a matter of faith. Every man received according to his faith—according as his faith was so were his blessings and privileges, and nothing was withheld from him when his faith was sufficient to receive it; he could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was: by their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born whose names are written in heaven; of God the judge of all, of Jesus the mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, c, i., v. 1, 2, and 5, says to the Former-day Saints—Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue. In the first epistle, c. i., v. 3, 4, and 5, he says—Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

16. These sayings put together, show us the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ; and if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith; and notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given, through faith they were to obtain this knowledge, and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

17. By these sayings of the apostle we learn, that it was by obtaining a knowledge of God, that men got all the things which pertain to life and godliness, and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

18. From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else—all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Gallilee could teach the world, because they sought by faith and by faith obtained; and this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the exellency of the knowledge of Christ Jesus the Lord—Philipians c. iii., v. 7, 8, 9, and 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more of heaven and of heavenly things than all others beside, because this information is the effect of faith, to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have and always will attend to it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto, revelations, visions, and dreams, as well as every other necessary thing, in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God and the Lord Jesus Christ whom he has sent—whom to know is eternal life. Amen.

THE WORK OF THE LORD IN THE LAST DAYS.

We find it written in the 17th chapter of Acts, and 26th and 27th verses, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Though the above formed a part of the address of the great apostle of the Gentiles to the people of Athens, and the sentiment contained in the quotation bespeaks so plainly that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him; yet, through the

prejudices of education, or the continued association of ideas, many cannot possibly form a conception of the God of heaven revealing himself, save to the people of the eastern continent; and to assert, or maintain for a moment, that the western world has been similarly favoured, seems to awaken almost to indignation the incredulity of the people addressed, and to stamp upon the person holding such a sentiment the character of a maniac, or at least the propagator of some monstrous principle.

But, notwithstanding the reception such a doctrine may meet with, we fearlessly maintain that it is truth—rational truth—defensible by the simplest mode of reasoning, and fully established by the scriptures. Nay, we assert more than this; we not only maintain that the western continent has in past ages been favoured with revelations from the God of heaven, but that the kingdom foretold of by Daniel to be set up in the last days, must necessarily have its origin in the west. The little stone representing that kingdom, and which he beheld cut out of the mountain without hands, let it be particularly borne in mind, formed no part of the image, but came from a mountain, as it were over against the image, from which being cut, its course was to roll against the feet of the image, until its various component parts were dispersed as the "chaff of the summer thrashing floor." We contemplate the interpretation given by the prophet himself of the dream of Nebuchadnezzar—we behold the dominion of the Medes and Persians succeeding the Babylonian, which in turn was supplanted by the Grecian empire under Alexander the Great, in time also giving way to the iron power of Rome, during whose sway the kingdom of God was established on the earth.

Let us look now to the history of that empire and christianity in connexion with it. We behold the falling away spoken of by the apostle already to have taken place; we behold the Roman emperor, Constantine, patronizing the professed christianity of the times, taking it to his embrace; and thus we see on the part of the church, fornication committed with the kings of the earth. It then requires no laborious train of reasoning to see that the papal power descended from the image of Nebuchadnezzar, and became associated with the iron kingdom previous to its fall; neither is it difficult to understand that the various churches of protestantism have originated in catholicism, and have at different times emanated from it, directly or indirectly, with the purpose no doubt of reformation; yet such has been their origin, and each respective branch that has sprung forth from the parent stem, has been effected by human agency and by the will of man.

But we find the kingdom of God in the last days to be cut out of a mountain without hands, or in other words, by the power of God, having no possible connexion whatever with anything emanating from the image, but hostile to it and destined to overthrow and consume it, and rise over its ruins in majesty and grandeur, filling the whole earth with its glory.

In the description given of the church of Christ in the 12th chapter of the revelation of John, we find a great red dragon standing ready to devour the man child as soon as it should be born. This dragon is represented as having seven heads and ten horns, and seven crowns upon his heads—evidently the same beast that John saw in the 17th chapter, upon which the mother of harlots sat. The man child, or in other words, the authority of the holy priesthood which the first churches possessed, being caught up to God and to his throne; it is said that to the woman, or the church were given the two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time from the face of the serpent.

That serpent we find in connexion with the papal power, and if the church was to be nourished for an appointed time from the face of the serpent, it certainly could not be on the eastern continent, where that power has had control, more or less, over all parts of christendom. We find also, that while the dragon was wrath with the woman, that he went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ, and the consequent restoration of that authority which had been caught up to God and to his throne, without which the testimony of Jesus, which is the spirit of prophecy, could not be communicated. How beautifully accordant is this with

the declaration of Daniel, that the stone was cut out of a mountain unconnected with the image, but widely separate and hostile in the principles that actuated each, as are the political axioms that obtain in the old world and the new—illustrating also the sentiment quoted at the commencement of these remarks, that God hath not limited his favours to the people of one age or country, but in every nation he that feareth him and worketh righteousness is accepted of him.

But, says Jesus, "the kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened." We are historically acquainted with the working of the leaven when hid in the first measure on the eastern continent. We find the kingdom of God despised by the children of Abraham generally, who were at that time dwellers in Syria, namely the tribes of Judah and Benjamin, and those of Levi in the priesthood. We find the principles of truth obtaining for a time amongst the Gentiles, but very soon becoming corrupted and losing the divine authority connected with the church at its commencement. Our readers who have been privileged in receiving the truth sent forth by the power of heaven in the last days, know something of the history of the western continent, and of the dissemination of the same principles there; and how, on the general apostacy from the truth, the records of a branch of the house of Joseph were hid up by the last of the prophets of that land, to come forth in answer to the prayers of the righteous, for the establishment of the kingdom of God in the last days; thus illustrating how the second portion of leaven would operate, not to fall away as the first, but never to come to an end; commencing at first as a little stone, rolling onward with increasing magnitude, until the Ancient of Days shall come, and the saints possess the kingdom, ratified and established by the manifestation of the third portion of the leaven of the kingdom of God, hidden amongst the "outcasts of Israel," the ten tribes, who were carried away captive about seven hundred years before the coming of Christ, who shall return as a peaceable multitude, and on whose behalf the Lord will shew signs among the nations; and when shall be fully developed the wise and benevolent operations of the wisdom and mercy of God towards the human family; and every heart that is faithful shall be ready to exclaim "he hath done all things well."

The two wings of a great eagle given unto the woman for her protection, we understand to have a reference to the two continents of America, which in their general formation as laid down upon the maps, have a resemblance to expanded wings, referring to the same land to which the inhabitants of the world are to look when an ensign is lifted up, and unto which they are admonished to listen when a trumpet shall be blown, and which is described as lying beyond the rivers of Ethiopia; and though the Rev. H. Caswall, of St. Louis, would apparently destroy the allusion to the western continent, by saying that Ethiopia lies south of Syria, and that the land described cannot possibly be America, which is to the west; yet, while gentlemen like Mr. Caswall may succeed in casting obscurity over the truth to the minds of many, and while they deny the true interpretation of the prophets yet give us no substitute, we would just point out the sophistry of his reasoning; and while we acknowledge that "Upper Ethiopia" lies south of Syria—he did not trouble the public with the knowledge that "*Lower Ethiopia*" embraced the central countries of Africa, he did not remind his readers that the term Ethiop was applied anciently to all black people, even to some in Asia, and that consequently that the whole continent of Africa was called Ethiopia; but another point which he thought proper to overlook was this, that the "land shadowing with wings" was described as being beyond the *rivers* of Ethiopia and not beyond the land, consequently, if we trace the most distant rivers of Africa from Syria to their terminations, we shall find them flowing into the Atlantic Ocean, and beyond we shall find no country to which the symbol of wings can be applied, until we come to the continents of America; but it is the privilege of truth to be consistent with itself, and of those that receive it to know for themselves whether the doctrine be of man or of God. Thus, then, have we endeavoured to shew by a few arguments drawn from the scriptures, that the Lord God regards the human family as such, that he hath de-

creed the bounds of their habitations, hath made them of one blood, and equally privileged them to feel after him and find him; also something of his providence in the events of the last days, in selecting the house of Joseph, and the fulness of the gospel committed unto them to be his instruments in the gathering together of his Saints, and preparing a people for the second advent of his Son, and when they that are looking for his appearing shall find rest with him when he is revealed from heaven with his mighty angels.—Ed.

DREAM OF SISTER ROBINSON, OF THE ISLE OF MAN.

At the time this dream was given (May 10th, 1842) there was a great religious excitement amongst the different sects in the island. She and her husband returning home from a meeting, had to pass a Primitive Methodist preaching held in the Wellington Hall. The sermon was finished, and the after-prayer or revival meeting was at its height, when sister Robinson felt an anxious desire to go in and see the meeting. The people appeared to be very ardent and zealous, and our sister after her return home, was very wishful to know if there was no reward for them hereafter, as their sincerity and labour seemed to be great according to the light they had. She retired to rest and dreamt the following dream:—

She thought that elder Reid came from a journey to her house fatigued and wanting supper, but would have nothing but eggs, and having none in the house, she went to market to purchase some. There she saw many crowds of people collected together. She first went to a young woman that had eggs to sell, who had them covered with a clean white cloth; but after taking off the cloth and looking at the eggs, she perceived that they were all spotted and speckled, and apparently had rings round them. She asked if they were the only eggs she had, and the woman said, yes. She then went to six or seven other persons who had eggs to sell, and remarked each lot covered with a clean cloth the same as the first, but found them all spotted and speckled like the first. She then saw a person dressed in the habit of the Society of Friends who attracted her attention: he, also, was an egg seller. She accosted him as she had the others; he stated he had eggs to dispose of, the best in the fair, but when she lifted up the cloth and discovered them to be like the others, she was angry with him, and told him she thought they were wild bird eggs, and that he must be selling them to deceive the people. She then asked him if there were no white eggs in the market; he told her there were, at the same time pointing to a man on the opposite side of the fair, but telling her that he who sold them was not considered altogether right in his mind, and those who purchased from him were considered the same. She replied she did not care what was said, for she would have white eggs if she could get them.—She then went to this man and asked if he had got white eggs, he said yes, and he had them under clean straw, and not a clean cloth as the others; she inquired how he sold them; he replied he did not sell them, but gave them, and she might take as many as she wanted. She stated that she wanted a dozen, which he directed her to count out; she did so as she thought, but he perceiving that she had only taken eleven, pointed out the error, and told her to take another; she did take up another, and underneath was a pamphlet entitled "Mormon Delusion," and he told her that if she would take the pamphlet and read it, it would give her a correct description of all the religious sects and parties, and that it was written by the Rev. Robert Aitken, formerly of the Isle of Man, but then at St. John the Evangelist's church at Liverpool. He told her that the speckled eggs were representations of the different churches of christendom, none of which were recognized as the pure church by the Father as his church and kingdom, and that the small white eggs were representative of the church of Christ of Latter-day Saints. She returned home with the eggs, and rejoiced to reflect that amongst the many eggs sold in the market, only one person had white eggs, and she had got some of them without money and without price.

We would remark that Mr. Aitken never did write a pamphlet entitled "Mormon Delusion," but he preached a sermon at the opening of Zion Chapel, Waterloo Road, London, on Sunday Dec. 2nd, 1838, from which we make the following extract illustrative of the instruction she received from the person who gave her the eggs.

There has been the revelation of the man of sin; and there has been, as foretold, the mystery of iniquity in full operation; but a temple of God, or church of Christ, there has not been, and there is not at this present moment; else the glory of the Lord would be there, and the gatherings of the nations would be there, and the riches of the princes of the earth would be there, and the gifts of the Spirit would be there. God hath not a dwelling-place on Zion; there is no treasury-house to deposit his riches; there is no banqueting-room, to manifest his glory.

My beloved hearers, can I have any interest in making matters worse than they really are? Is there any sorrow, and I have not my part in it? Is there any grief which I do not share? Do you ask me if these things are so? Is God then left without a witness? No, blessed be God, he has many individual witnesses to his truth, as well as to his saving power. The very churches that are now in existence, and that most certainly are not built upon the foundation-stone, which is Christ, are witnesses for the truth of God. Every one of them appears to have fastened upon a single, though an important truth; and each sect and party has held up the individual truth which it has separately chosen for its real foundation-stone, to the churches and to the world. Thus the very wickedness and folly of the existing churches have been overruled by the providence of God, and have become outstanding witnesses to many of the great truths of God. Thus, although none of them is God's temple, or the depository of God's gifts, or the resting-place of his glory—because none of them is erected upon the foundation-stone, and according to God's pattern, and none of them is Christ's building—yet all of them put together, manifest the excellency of many important truths which the church of Christ will exhibit in their fulness when it is established upon the earth.

After enumerating the peculiarities of the various leading sects of the day, which he considers as consistent with the principles of eternal truth, he thus continues:

O, my God, my God! I have, according to the light which thou hast given me, glanced at every would-be christian church of the day, and I see all is of man's building; and although each of them is, to some extent, promoting thy glory, by exhibiting one or more of thy blessed truths, yet each of them is marring thy glory, and is only rubbish, which must be removed before thou canst lay thy foundation-stone in Zion. Every living stone, in each of the churches, is so bedaubed with filth, and so broken as to its jointings, that methinks thou must go to the quarry of nature, hard though it be, rather than to the old, battered, and defiled materials that are scattered throughout the churches.

My beloved hearers, my soul is in heaviness, and what am I to do—to build? I am willing, but where am I to build? I see what ought to be, but how to forward the purpose of God in temple-work, I know not—I know how to go about the conversion of a sinner; and success has proved that, in this, I am not mistaken; but where is the foundation of the temple to be laid? When shall the Lord my God discover his little hill of Zion? Do any of you ask me, in what condition is your own little sect or party, my friends? I am ashamed of the terms sect and party; but since things must have names, names they must have. My reply is a short but painful one. Some few who are connected with me are weeping and groaning, like myself, day and night, because there is no resting place for the ark of the Lord: because there is no living temple for the manifestation of the glory of our God. Many hundreds of others are mere babes in Christ, newly begotten of the Lord; like little children they are joyful in their God, rejoicing in their first love; and they are not yet ripe for bearing the burden of the Lord; and the remainder are neither more nor less than Methodists, and I have taught them to be so. O my God, help me, for man cannot. Man has not brought me into this dilemma, and man cannot take me out of it. This much I have reason to be thankful for. I am not in a humour to be led away by any foolish fantasy of man, or of Satan's devising. I will, by God's help, have clear direction from God, and solid gospel ground, for every step; but stand still I will not—stand still I dare not, unless it be to wait the direction of my God; and if the road lead to the stake, by the help of my God, I will take it. I will have temple-building work, and temple-building blessings, else I will fail in the attempt. This morning, I was blessed by the application of this truth to my mind—"God has chosen the *little* hill of Zion." The mountains and the hills around leaped with rage, because the Lord made choice of the *little* hill; and I have felt convinced ever since, that if some score or two of devoted christians, filled with the Spirit, were to come together, and be of one accord, and cry unto God day and night, God would come to Zion; God would lay the foundation-stone, or rather, build them upon the apostles and prophets, Jesus Christ being the head of the corner. God would restore temple-building gifts, and temple-building blessings. God would raise a church that would become a praise in the earth; and through that church, the earth would soon be filled with the glory of the Lord.

That all of you may have a clear apprehension of what is wanted—yea, of what is promised; of what a christian church must be, before Christ can be said to reign in Zion, I shall give you a very slight sketch of the promised Bible-church. And, oh, what a picture presents itself to my mind! The blessed Jesus is the first stone, and the alone foundation. . . The apostles and

prophets, the second row of this building, were like the foundation, and had their purity, their wisdom, and power, by virtue of their union with him! and the remaining stones must be like unto these, else, built upon the same foundation they never can be. The whole power of the church must be from Christ; and it must be nothing less than the power of Christ. . . Every member of the church must be like Christ; and the life, and purpose, and policy of the church, must be that of the precious foundation. . . Such a Zion the Lord will build, such a church the Lord must have; and he will bring his treasures into it; and his gifts as well as his graces shall be there; and he will gloriously manifest his presence and his power there. Yea, he will glorify the house of his glory; and by such a church he will subjugate the kingdoms of the earth; and through the instrumentality of its members, the whole earth shall be filled with the glory of God. O! ye that sigh for the temple-building blessings, begin the work by repentance. Repent! repent! because ye have usurped the prerogatives of God! Ye have had ministers of your own choosing, instead of those of God's sending; ye have had forms of government of your own devising, instead of bringing the lawgiver to Zion by your prayers; ye have had your own way in everything, and ye have sought your own glory and not the glory of God. "Repent, for the kingdom of heaven is at hand!"

We have been much astonished at the the sentiments contained in the foregoing extracts, at the light which the individual has had of what is truth; and we cannot but lament that his own course has led him, not to the fulness of the gospel and the kingdom of God, but to become associated with one of the very churches he condemns as having no claim upon the title of the Church of Christ; but so it is, let the light of truth break in upon the human mind, and let the individual after rejoicing in that light for a season reject it, and who shall describe the darkness in which he is involved! but while such is the course of many, let the Saints rejoice in the truth of God, knowing that it is their privilege to be associated with the kingdom of the Redeemer, to have their minds illuminated by his Spirit, to judge all things, and to be instrumental in raising a temple for his glory, and in the building up of his people, in order that they may receive the dominion, and reign with him at his coming. When we read the pointed facts stated by the rev. gentleman whose words we have quoted, and read his lamentations and mournings because the Lord has no house upon the earth and kingdom of his own organization which he can acknowledge and bless as such, our own feelings are those of gratitude and thanksgiving to our heavenly Father; in the first place, for an existence in the flesh at the time when he has commenced his glorious work; and secondly that we have been favoured with hearing *the gospel of the kingdom*, and especially that we have been led to the obedience of faith, so as to realize for ourselves that assurance and that spirit which can be enjoyed only by obeying the precepts and keeping the commandments of the King of Zion Does the Lord need a temple in which to manifest his glory and bestow his blessings upon his people? we know such an object shall be speedily consumated. Must the nations of the earth be gathering to Zion? it is ours to behold the hand of the Lord manifested in this also—to behold the little stone cut out of the mountain without hands, rolling onward in majesty; and while the nations of the earth are perplexed, and a general and almost universal paralysis seems to affect the sources of prosperity, it is our privilege to be connected with a growing kingdom, destined never to be destroyed, but, like a phenix rise from the ashes of a world, to become irradiated and adorned with the splendours of heaven, and to repose in the light of the presence of God.

The Millennial Star.

February 1, 1843.

Manchester Conference.—We have received the minutes of the conference held at Manchester on the 25th December, 1842; and, notwithstanding the neighbourhood generally has been inundated with the falsehoods and slanders of apostates, yet we still rejoice in the general prosperity of the conference, and of the spirit manifested in their assembly, and earnestly pray that the many grievous and heavy trials they have had to pass through, may serve to purify and strengthen their faith, and cause them to know that the religion of Jesus Christ is an individual concern between man and God, in the enjoyment of which it is the privilege of the obedient to know the truth, and to spurn

alike the influence of the wilfully ignorant or of the apostates from the work of God. We find the gross amount of members in the conference to be 1506, including 33 elders, 87 priests, 53 teachers, and 19 deacons.

We feel grateful and much pleased with the following covenant entered into by the Saints present, viz., "That we, the members and officers assembled at the conference, held this 25th day of December, 1842, do covenant to uphold our beloved brother, president elder Ward, and his counsellors, by the prayer of faith; and that we will encourage him in his calling as Editor of the Star, in diffusing knowledge of the kingdom of God unto the church and unto the world, by purchasing and encouraging others to purchase the same, and to pray for his success in the kingdom of our Lord and Saviour Jesus Christ."

We repeat it that we feel grateful for this token of esteem and regard, and we take fresh courage from the thought, that so many of the servants of God unite in their good wishes and supplications on our behalf, and we humbly ask our heavenly Father to grant unto us all things necessary to enable us to minister unto the well-being of all Saints, and also to be instrumental in rolling onward the work of the Lord in the last days.

We have also received intelligence of the Herefordshire conference, held at Coldwall, Dec, 26th, 1842, and which is under the presidency of our beloved brother William Kay. We find they number 844 members, including 20 elders, 53 priests, 22 teachers, and 10 deacons. Our beloved brother the president, together with elder Thomas Richardson, who lately emigrated to America, have much cause for thankfulness unto God for the manner in which the Lord has blessed their labours in that region; we hope that they may continue to be blessed of the Lord, and that many of the redeemed may be as the crown of their rejoicing in the day of the Lord Jesus.

By a letter from sister Clark, of Nauvoo, dated Dec. 14th, we learn that our beloved brother, president Joseph Smith, has returned to the bosom of his family and the church.

The news also from Kirtland, Ohio, is of a very interesting nature; elder Lyman White has been labouring amongst them with great success, he has baptized two hundred that had apostatized, and about forty new converts; the work is spreading on every hand, and the lies of Bennett are making ten Saints where they are destroying one.

The temple is rapidly progressing, and we trust that our brethren in England will feel the necessity of doing their utmost to promote its completion, upon which so much depends—affecting both the church and the world. All tythings or donations for this purpose must be forwarded to elder Hiram Clark, 36, Chapel-street, Liverpool.

We are happy to have to announce that the ship *Emerald*, Captain Leighton, in which our beloved brother P. P. Pratt and family, together with a large company, sailed on the 29th of October last, has arrived at New Orleans. Further particulars have not yet come to hand.

We have been solicited from different quarters to publish the Star after the manner of the *Times and Seasons*, twice a month, instead of once. If our readers and patrons deem such a measure advisable, we shall be happy ourselves to do our utmost to effect it; and if such an alteration takes place, it will, of course, commence with the fourth volume, the first number of which will be issued on the 1st of May, 1843. In the meantime we shall wait for communications from any brethren or friends who may be pleased to favour us with a line expressive of their opinion on this subject.

Items of News.

Murrain in Egypt.—Accounts from Alexandria of the 7th ult., state that the mortality among cattle still continued, and it was calculated that upwards of 200,000 oxen had already died. The Pasha and his son experienced the greatest difficulty in ploughing and sowing the lands and were obliged to employ for that purpose their own horses, those of cavalry and artillery, and a number of camels. Mehemet Ali, on that occasion, caused a chief named Sheir Beled, to be decapitated for neglect of duty, and Ibrahim treated with similar rigour several of his stewards who had not attended to his instructions.—*Liverpool Albion.*

SINGULAR PHENOMENON.—On Friday morning, last week, between the hours of four and five, a most remarkable phenomenon was observed by all the carriers approaching Perth by the North and West roads. The phenomenon was that of the whole surrounding country in the districts of Dunkeld, Crieff, Blairgowrie, &c., being suddenly illuminated by a blaze of light, which rendered objects for several miles around more distinctly vissible than on the clearest noonday. Sheep, cattle, trees, and bushes were beheld with an accuracy, at six or seven miles distance, equal to what would be produced by the finest telescope, so vivid and intensely brilliant was the sight. This curious phenomenon lasted nearly a minute, and is described by those who witnessed it, to have a kind of unsteady motion, resembling in the impression it created on their minds, the roll of the waves of the sea after the subsidence of a storm. This light was dazzlingly white, and from what we learn, appeared like the "white light" displayed by pyrotechnists, but, of course, on a much grandeur and more extensive scale.—Robert M'Donald, the Dunkeld carrier, alleges that he felt distinctly a heat produced by it, similar to what would be experienced in passing the door of premises in which there was a powerful furnace-blast working. He was in the neighbourhood of Birnam at the time, and distinctly saw the colour and plumage of several chaffinches perched upon a tree at the road side. From his account, compared with the account of the other carriers, he appears to have been in the very focus of the meteoric phenomenon, as, while they felt no heat, they concur in stating that the centre of its brilliancy seemed to be a little below Dunkeld. The morning was otherwise very dark, with a thick, raw, rhymy atmosphere.—*Perth Courier.*

Poetry.

HYMN.

Come all ye children of the light, ye Saints of Latter-days,
With grateful hearts unite with me to celebrate the praise
Of Israel's God unchangeable,—our Father and our King,
For blessings such as our's, demand our heart's best offering.

While thousands after thousands, for numerous centuries past,
Have grop'd in mists of error, with thick darkness overcast;
'Tis ours to live when truth hast burst in radiance bright again,
And heralds from on high are sent, good news to bring to men.

The fulness of the gospel, with its gifts and blessings true,
The priesthood long since lost from earth, we see the Lord renew;
The grandest epoch of our world is only just begun,
'Twill pave the way for greater things than e'er were 'neath the sun.

With prospects such as these in view, we'll hail reproach and pain,
Truth always had its foes, and will till Jesus comes to reign;
Our Father knows our trials well, he knows we need them too,
There's nought can harm us if we still our Saviour's steps pursue.

'Tis requisite to prune a tree before it bears its fruit,
The furnace must purge out the dross before the gold will suit:
If vessels for our master's use we wish to be made fit,
We must be cleans'd from all our dross, and willingly submit.

What tho' through tribulations deep the way to glory lies,
That path was by our Captain trod, and shall our murmurs rise?
The servant's not above his Lord, and if we still endure,
A never-fading crown shall be our wreath of conquest sure.

The Lord, the Master of the house, Beelzebub was styl'd,
What marvel that his household then should also be revil'd?
Nay, in these things we will rejoice, we know our Lord will own
His faithful followers that endure, and seat them on his throne.

Then welcome persecution's rage, the truth will wider spread,
The wise from slumber will awake, to life will rise the dead.
While fools with madd'ning rage, are swiftly rip'ning for the hour,
When fury's cup unmixed, the Lord upon their heads shall pour.

E'en now the gathering clouds bespeak the storms of wrath are near,
Then let us lift our heads with joy, and banish every fear;
For while the judgments of our God fill nations with alarm,
His Saints shall hail salvation nigh, secure from every harm.

ELIZA H. MUNRO.

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ON FUTURE PUNISHMENTS.

In consequence of the withdrawment of the priesthood from the earth, mankind could no longer enjoy the privileges of the gospel in its fulness, that were communicated only by the administration of those ordinances which the priesthood alone could legally administer; the result has been, that not only a many erroneous principles have been introduced amongst men, but a many principles that were once understood and comprehended are now no longer known; and the consequence is that many portions of the word of God, that were well understood by those to whom they were addressed, are in this day, by the professed teachers of religion, overlooked as containing nothing that can be profitable to the present enlightened age.

Amongst the false notions that obtain in the present day, one is, that if individuals previous to death only obtain what are considered sound views of the plan of salvation, notwithstanding the persons whole life may have been one of disobedience, yet such an individual must necessarily ascend to the heaven they are looking for, to revel in paradisaical delights through a never-ending eternity; and, on the other hand, though an individual may have lived a life of morality and righteousness, distinguished by every virtue that ennobles man, and may have been a blessing to those by whom he was surrounded, yet if he happen not to have become acquainted with what are termed "evangelical or orthodox" views of the plan of salvation, his doom will be to be cast into hell, to suffer the torments of the damned through the revolving ages of the eternal world.

And how often have we heard these sentiments enforced by those whom at one time we felt proud to acknowledge as our teachers; but we now turn away with disgust from the contemplation of principles so horrific, and so unworthy of the character of God as given us in the sacred writings, and rather turn to the contemplation of the principles of eternal truth, as communicated by the spirit of the Lord, and pour out the gratitude of our hearts for the privileges we enjoy, in being in possession of that spirit which will lead into all truth, and which has enabled us to escape from the dark prison house of bigotry and folly, to rejoice in the freedom of the sons of God.

But, as we have said before, while many false principles have crept in amongst mankind, many glorious truths connected with the kingdom of God are entirely lost to the mass of mankind, and they wander on in darkness, giving heed to the precepts of men, and know not of the privileges of the people of God, who have become a covenant people with him, and who, if faithful, are destined to enjoy the glory of our Lord Jesus Christ.

One great error, then, into which the professing christian world has fallen, is the eternal duration of future punishments. On this subject we would at once set the church and the world at rest as regards our sentiments—*we do not believe in the eternal duration of future punishments;* and it is our purpose, in the present article, to give our reasons for it—not from mere speculative theory, but from the acknowledged word of God. We do not heed the taunt that is frequently thrown out—"oh! you are as bad as papists; you believe in a purgatory!"—for we believe, that fallen as the Roman church may be, she has traces of many glorious principles that were once

in the church of Christ, of which (however corrupted by her) the protestant world knows nothing. And if it be said that we believe in a purgatory, by believing that men are judged according to the deeds done in the body, and that there is a termination to their punishment as well as various degrees of it, we acknowledge the truth of the charge. But we think we hear many pietists into whose hands this paper may fall, groaning in spirit, as we have personally witnessed, at the very broaching of such a doctrine, and hear them express their pious fears that the consequences of such a doctrine being set forth will be most awful, and that men would all run headlong into licentiousness and iniquity, unless you can convince them that the punishment due unto sin will never terminate. We assert that this is mere sophistry; for could the dead but unfold the secrets of their prison house—could they be permitted to present before us the condition of those that have rejected the light of truth, we imagine that the holiest of the righteous would cry—"enough."

But, without further introduction, we will pass on to the illustration and proof of this important doctrine from the word of God. In the third chapter of Peter's first epistle, and the 19th and 20th verses, we read thus—"By which also (referring to the spirit by which he was, and every resurrected saint will be quickened) he went and preached to the *spirits in prison;* which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Let us endeavour, for a moment, to analyze the quotation we have made, and to notice the facts it contains. First, there were spirits in prison. Secondly, they were disobedient in the days of Noah, when the longsuffering of God waited while he, a preacher of righteousness, condemned the world by the building of the ark. Thirdly, they were consequently the population that dwelt upon the earth in that day, the antediluvian family of man. Fourthly, they were in this prison for their disobedience or rejection of the terms of salvation. Fifthly, the Lord Jesus Christ, after his resurrection, went by the spirit with which he was quickened, and preached to these spirits that were in prison.—Such are the facts of this passage of the word of God; and if these things be so, whither have fled the phrases we so often hear quoted on this subject, namely, "as the tree falleth, so it lieth"—"as death leaves the body, so judgment finds the soul"—and which, while we have pitied their darkness, we have been surprised to hear persons maintain the latter phrase to be a quotation from the word of God.

Now, admitting that the first phrase has a reference to this subject, which we very much doubt, yet it is strictly true there is no repentance in the grave; and if a man meet death in the rejection of the principles of truth, in open violation of the law of God, he must bear the consequences—as he as sown, so also must he reap; he must go into the pit and be shut up in prison, neither shall he come out until he has paid the uttermost farthing; but a period shall come when he shall be visited, when he has paid the uttermost farthing, and when the mercy of God shall be manifested in presenting again unto him the terms of salvation.

We have seen, then, from the scriptures, that our antediluvian forefathers, who were swept from the earth by the flood, went into punishment, and that the Saviour after his resurrection, went and preached to them. The next question that arises is, what did he preach to them? The same apostle shall answer. In the fourth chapter of the same epistle and the sixth verse, it is written, "For, for this cause was the gospel preached to them that are dead, *that they might be judged according to men in the flesh,* but live according to God in the spirit." But, says the modern spiritualizer of the truth, "oh, the dead here alluded to, are the dead in trespasses and sins." But let us examine the subject: the verse preceding the quotation states that the wicked shall give account to him who is ready to judge the quick and the dead, which we certainly understand to mean the living and the dead; and then comes the quotation, "For, for this cause was the gospel preached to them that are dead." But again, the gospel was preached to the dead on a principle of justice, of moral equity, that they might be judged according to men in the flesh; and since all who are dead in trespasses and sins are in the flesh, we see the preposterous nonsense of thus endeavouring to destroy the meaning of a plain passage of the scriptures of truth.

Here, then, is a glorious principle of which the professedly religious world are ignorant, and at which the narrow-minded and the bigot may lift his hands in horror, because it strikes at the root of the doctrine in which he may have delighted to revel—even the torments of the lost—upon which probably he has often expatiated, and has sought to win men over to love the Redeemer, by constantly presenting to their minds the torments of hell; but to the unprejudiced and rational, to him that has obeyed the principles of truth and received that spirit which leadeth into all truth, he will find a witness in his own bosom that will harmonize with the word we have been endeavouring to illustrate, and he will glorify his heavenly Father, and unite with rapture in the song that declareth "his mercy endureth for ever."

But in order further to illustrate the subject and show that, though individuals must bear the consequences of transgression and go into punishment, yet that their condition is not unalterable—that their destiny is not irrevocably fixed—we will refer our readers to the 37th chapter of Ezekiel's prophecies. We have here the vision which the Lord gave unto his servant, of the valley of dry bones, which our readers can peruse at their leisure; we shall notice the interpretation which the Lord God himself has put upon it. "These bones," says he, "are the whole house of Israel," and thus saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Let us notice here the expression—"these bones are the *whole* house of Israel," beautifully agreeing with what St. Paul has written on the subject when he declares, "that the gifts and calling of God are without repentance," being founded on the principle that God sees the end from the beginning, and that his course is one eternal round; also, when he says, "that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in." And so *all* Israel shall be saved; as it is written, "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for *this* is my covenant unto them, when I *shall take away their sins.*" Thus, then, the condition upon which the different members of the house of Israel have entered, on being ushered into the unseen world is not final, the Lord God is going to make manifest that he is a covenant-keeping God, and that his "gifts and callings are indeed without repentance;" thus the covenant that he made with Abraham, to give him and his seed after him, the land of Canaan for an everlasting possession, has never yet been fulfilled, and if the condition into which Abraham and his seed have passed be unchangeable, it never can be fulfilled; but though Stephen, previous to falling asleep in Jesus, declared that Abraham had not possessed as much of the land of Canaan as to set his foot upon, yet the hour is fast approaching when an assembled world shall prove the God of heaven to be a covenant-keeping God, a God of justice, yet whose "mercy endureth for ever."

Thus, then, have we illustrated from the scriptures that the condition of those already passed from time into eternity is not unalterable; and shall now present a little additional testimony from the same source to further elucidate the subject.

Not only shall the children of Israel rise again, and the Lord God make a fresh covenant with them when he shall take away their sins, but the people of Sodom and the cities of the plain, though swept away by the wrath of heaven for their iniquity, shall return again. In the 16th chapter of Ezekiel it is written, "Behold, this was the iniquity of thy sister Sodom (speaking to Jerusalem), pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy: and they were haughty and committed abominations before me; therefore I took them away as I saw good." We know from the history of that event recorded in the scriptures, that they were consumed by fire from heaven; yet the Lord says that he will bring again their captivity (v. 53), and that they shall return to their former estate (v. 55), and that this shall take place at the time that the Lord raises the

whole house of Israel, and brings again, likewise, their captivity, and restores them again to their first estate, and establishes his covenant with them, and they come to a knowledge of the Lord (v. 62), as he said they should when he raised them out of their graves.

But again, in the 24th chap. of Isaiah, where the prophet foretells the fate of the last generation of men in the present state of things; when, alike, priest and people shall be overwhelmed by destruction, because they have transgressed his laws, changed his ordinances, and broken his everlasting covenant; therefore the inhabitants of the earth shall be burnt up and few men left. [And to digress for a moment from the subject, we would say, justly so; for though our forefathers were the first that transgressed his laws, and changed his ordinances, and broke his covenant, yet justly does the punishment come on the last generation, because to them is presented a renewal of the covenant—the original laws of the gospel are again propounded—and those ordinances are administered by authority again, by which the God of heaven designed to bring the human family into connexion with himself, to enjoy all the glorious privileges of the sons of God. Thus will the judgments, like which there have been none from the beginning of the creation, be justly merited by those upon whom they shall be poured out.] But to return to our subject, even those who shall thus be swept from the face of the earth by fire, and who probably will exceed in wickedness any previous generation of mankind, even when "they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, yet after many days shall they be visited."

Thus we find the same truth corroborated, and the doctrine verified, that "the mercy of the Lord endureth forever." Oh! let the Saints of the Lord be glad, and rejoice at our escape from the worse than midnight darkness by which we have been obscured; when we were blindly dreaming, that amid a thousand jarring creeds and opinions by which we were surrounded and our minds perplexed, and the truth so obscured and disfigured by the paltry garnish man had thrown around it; yet we were ignorantly supposing that if we obeyed not some of these diverse systems that were presented unto us for the truth, that the consequence would be our consignment to the flames of a never-ceasing torment. But let no one suppose that we understand man will not be punished, even if he has never been privileged to know the truth; yet inasmuch as he violates the law of conscience, that inward monitor which God has implanted in the human bosom, most assuredly must he bear the consequences of such a course.

In connexion with this subject is another of great importance, of which modern religionists have no conception, and that is "baptism for the dead;" but if the state upon which man enters at death be unalterable, there can be no such a thing as baptism for the dead. This the apostle knew well when he said, after reasoning to prove the resurrection of the body, "else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Here the apostle was referring the Corinthian church to a doctrine and practice in which they had been instructed, and which they understood; he therefore does not amplify upon the subject as he would have done, had he been teaching the doctrine to a people ignorant of it. We learn, then, from his to allusion the subject, that there was a baptism besides the baptism for remission of sins, even as he has intimated by the plural term being used by him in the sixth chapter of his epistle to the Hebrews, where, amongst the first principles of religious truth and practice, he alludes to the doctrine of "*baptisms.*" And we learn that this baptism was for those that were dead, and that it was in some measure connected with their resurrection.

Of all the preposterous absurdities that obtain amongst the religious world, certainly it is not the least to suppose, while every earthly government, in order to be properly established and its laws put into efficient operation, requires that the administrators thereof be legally authorized and instructed to act in their respective offices; and that it would be the height of folly to suppose that order could be maintained where the subjects should acknowledge the head of the government, but with regard to the laws of the head, every one should act as they thought proper, and be the interpreters

of the law for themselves; yet the kingdom of God is an exception to this rule.

Myriads of religionists are ready to acknowledge the Lord Jesus Christ as him whom the Father has called to rule, and to whom all power is committed in heaven and in earth, yet are so blinded by folly and the deceptions of priestcraft, as to suppose that any one can become an administrator of the laws of heaven, without receiving authority from him; in fact, that it is perfectly legitimate to interpret the laws of the kingdom of God as we like, so that we acknowledge the head; but IN VAIN WILL THEY CRY LORD, LORD, IF THEY DO NOT THE THINGS THAT HE COMMANDS THEM." But the secret of this blindness is easily comprehended—they are destitute of the priesthood, which is the only authority that can administer in the laws of heaven—who are capable of expounding those laws or of administering in the ordinances of the kingdom of God.

Baptism for the dead, then, is one ordinance of the kingdom of God administered by the priesthood, and affecting in its consequences the resurrection and future condition of those in whose behalf it is administered, and who have already past into eternity. It is this false notion of the laws of God being of no importance, that blinds so many and prevents them from seeing the beautiful fitness and propriety of all things which the Lord has ordained. For instance, the Lord Jesus Christ, when in the flesh, declared "that except a man be born of water and of the spirit, he cannot enter into the kingdom of God." And this was fully in accordance with the commission which he sent his servant to fulfil, namely, to go "teach all nations, baptizing them," &c., and this perfectly agrees with the obedience of those servants, as manifested by their subsequent history, when they, directed by the spirit of truth, commanded the believer to repent and be baptized in the name of Jesus Christ for the remission of sins. And how justly was this important doctrine enforced, when we consider that mankind had become aliens from God, that his purpose was to bring us back from that state of alienation into his own family, by adopting us as his own children, and making us heirs of God and joint heirs with Jesus Christ. IS NOT THEN THE LAW OF ADOPTION INSTITUTED OF HEAVEN, RATIFIED BY THE EXAMPLE OF THE SAVIOUR, AND ORDAINED FOR THE PURPOSE OF GIVING THE BELIEVER A LEGAL CLAIM ON THE INHERITANCE PROMISED, OF IMPORTANCE?—Oh! we should like to cause this question to vibrate in the ears of every hypocritical professor of religion—of every lingering and disobedient believer in the word of God, until the consequences of its rejection rose before their vision in all their terrific and awful forms; we would think that the ingratitude which must characterize the conduct of the disobedient, if they could but realize it, must sink them in despair.

It is, then, the inviolable nature of the laws of God that stamps with such importance the doctrine of baptism for the dead. Our heavenly Father, in his merciful designs towards the human family, has instituted a great law of adoption into the kingdom of God, which must be recognized by every one; and since many have passed into eternity who never had the law presented unto them, and therefore had no chance of rendering obedience, and are now in a condition where they cannot obey, but still can receive the testimony, they must therefore recognize the law of adoption through the obedience of others on their behalf; thus will the heart of the fathers be turned unto the children, and the heart of the children be turned unto the fathers; fulfilling the prophecy of Obadiah, "when Saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's." But we hear some exclaim, "oh! we will allow of nothing being done by proxy; let every one stand or fall to his own master." Indeed! and so nothing connected with man's salvation must be done by proxy; where would he be, but for the application of the principle of substitution? Such a sentiment strikes at the very root of the scheme of redemption, for it has indeed been effected by proxy—"he who knew no sin, was made sin for us," and "with his stripes we are healed." We know some are ready to say, "what, do you put yourselves on a level with the Redeemer?" But this is mere sophistry; the rank or quality of the individuals being equal is not the question. Can one being, never mind of what rank soever he be, render an act of obedience for which another shall derive benefit?

or, in other words, is the doctrine of substitution a doctrine of truth? And can we suppose that the Lord would require at the hands of any one that which they cannot render? and if circumstances are such that they cannot render obedience, must the law of heaven consequently fall to the ground? no, not one jot or tittle of it shall pass away. Are there no circumstances amongst men where certain conditions must be complied with, in order to obtain certain immunities? and if the individual be so placed that he cannot comply with the terms, has the wisdom of man devised no plan by which another shall act for him, in order that he may enjoy the benefits? yes, we say, there are many circumstances of this nature; and has God been less just than man? The cavillers at this sublime doctrine, we presume would not hesitate to receive by proxy the payment of a variety of sums which some deceased relative might have owed at his death; we expect we should not find them lifting their holy hands with surprise, and hear them exclaim, "oh! we cannot receive these sums at your hands, it is not justice to pay debts by proxy;" but, we suppose, if the person had been dead for half a century, they would not hesitate to receive the money with interest additional, and instead of being horror struck at our offer, we expect we should be hailed as one of the most just and honourable of the earth.

Oh! the darkness and obscurity in which the people of Christendom have been involved, vainly dreaming that they were living in the enjoyment of the light of truth when lost amid the inventions of men; but let the Saints rejoice and be glad, who have received of the spirit of the Lord that unction from the Holy One which shall lead into all truth, and which cannot be enjoyed without making the possessor of it wise in the things of eternity, and fit him for an inheritance among them that are sanctified; and let them also bear in mind, that if they continue faithful and endure unto the end in the possession of that spirit, they have that power within them which called worlds into order and arrangement — which quickened the body of the Redeemer, and caused him to burst the bonds of death, and which shall also quicken their mortal bodies, and bring them forth in the resurrection of the just. Amen.—Ed.

THE EARLY SPREAD OF CHRISTIANITY.

The amazing rapidity with which the doctrines of the gospel were promulgated and planted in distant nations, by the apostles and their fellow-labourers, is a subject full of interest to the historian, the statesman, and the christian; and a brief survey of the facts connected with this important event will, it is presumed, both instruct and entertain our youthful readers.

The sacred historian Luke, after briefly stating the formation of the primitive church at Jerusalem, and the extension of christianity to Samaria, Antioch, and other neighbouring states, confines his subsequent narrative chiefly to the proceedings of that indefatigable missionary, Paul. This apostle, under the sanction of the church at Antioch, preached the gospel and planted churches in various provinces of western Asia, in almost all the districts of Asia Minor and the adjacent countries to the borders of the Euxine sea, and in many of the cities of Greece, and Macedonia, &c., as far as Illyricum; a tract of country comprising upwards of one thousand miles in length, and from one to four hundred in breadth. After several missionary excursions in these extensive and populous regions, he was sent a prisoner to Rome, accused by his countrymen, very justly, of being "a ringleader of the sect of the Nazarenes," as they contemptuously styled the followers of Jesus. But when, in addition to this charge, they denounced him to the Roman magistrate, "as a pestilent fellow and a mover of sedition among all the Jews throughout the world," they only gave vent to their own malice, in accusations which the heathen judge, after the admirable defence of the accused, declared unsupported.

After two years confinement, Paul regained his liberty: for his divine Master had determined that "his preaching should be fully known that all the Gentiles might hear; and delivered him out of the mouth of the lion"—2 Tim. c. iv., v. 17. He immediately resumed his apostolical labours with his usual zeal and diligence. One of the most ancient christian writers, Clement, who was his cotemporary, and whom he classes among his "fellow-labourers whose names are in the book of life"—Phil. c. iv., v. 3—informs us, that Paul preached 'in the west to its utmost bounds.' And another writer, in the succeeding age; says, that the same apostle 'visited the isles of the sea,' and reckons the Gauls and Britons amongst the disciples of the Tent Maker. We know from Paul himself that he had formed a design to visit Spain—Rom. c. xv., v. 24;—and, from the respectable writers we have named, it appears that he carried his purpose into effect; but whether Britain was favoured with his

labours is not so clear. It is however highly probable, that christianity was introduced into our island in the apostolic age. There is extant an old Welsh chronicle, which asserts that the celebrated British chief, Caractacus, who, having bravely opposed the attacks of the Romans on the liberty of his native country, was taken prisoner by them, and carried to Rome, A. D. 50; where his noble and heroic deportment extorted the admiration of the emperor and his whole court, embraced the gospel in that city, and on his return taught it to the Britons. Seven years previous to this event, the lady of a senator who was appointed the governor of Britain, was one of the first persons in Rome who was accused of being a christian. She was tried for embracing a foreign superstition, but honourably acquitted of being guilty of any immoral conduct. We learn also, from an ancient latin poet, that Claudia, the wife of Pudens, who with her husband is reckoned by Paul among the christian brethren, was a Briton.—2 Tim. c. iv.. v. 21.

We know little of the labours of the other apostles, except from hints scattered in the writings of the ancient fathers of the church, which are often obscure and unsatisfactory. It is however certain, both from the scriptures and these venerable authorities, that, while a few of the chosen twelve laboured principally in the countries adjacent to Judea, and others were employed in the regions visited by Paul, many of them went into distant parts of the world, and sowed the good seed of the gospel in countries far beyond the borders of the Roman empire. But our limits will only allow a very rapid glance at their apostolical labours; as they have been collected from the sources just mentioned, by authors well qualified to make an accurate estimate of their authenticity.

In the eastern parts of the vast continent of Asia, Jude the apostle carried the good news of salvation through the blood of Christ into Mesopotamia; Peter, into Chaldea; Matthew, into Parthia; Thomas, into Bactria; and Philip and Andrew, into the remote plains of Scythia.—Bartholomew, Thomas, and Jude appear, in various missionary excursions, to have preached the gospel successfully in Persia and the other parts of the east, as far as the borders of India, if they did not penetrate into that interesting country: and Thomas and Jude are stated to have laboured and planted christian churches in the extensive regions of Armenia and Media; and even to have carried the word of life to the northern abodes of the Germans and Saxons.

If we turn our attention southward, to the long degraded plains of Africa, we find that, at the same early period, the promulgation of christianity proceeded in that country with equal success. Simon Zelotes and Mark the evangelist visited Egypt, and planted churches there; Mark indeed is represented, by the most credible authors, as having settled in that country, and for a long period presided over the church at Alexandria, which he had founded. Proceeding along the northern coast of Africa to the west of Egypt, we enter Lybia, an extensive and populous country; the capital of which, Cyrene, was sufficiently important in some respects as to rival Carthage. In this city there were many Jews, some of whom were present at Jerusalem, when the Holy Spirit fell on the apostles, and heard the discourses of Peter. Whether they were among those who were converted on that occasion we are not told; but we have repeated intimations that christianity was early introduced into Cyrene and its dependencies—Acts. c. ii., v. 10.—c. xi., v. 20.—c. xiii., 1;—and it is probable that Mark extended his labours to the churches in these parts. It is, however, certain that, in the ages immediately succeeding the apostles, there were multitudes of the professed followers of Christ and numerous flourishing churches, not only in the various cities on this coast, but also in many places in the interior of Africa, which have, for centuries past, groaned under the tyranny of Paganism and Mahometanism.

Beyond Egypt to the southward, were situated the extensive realms known under the general name of Ethiopia. From these remote regions, an eunuch, the treasurer of one of its queens, came to worship at Jerusalem, about a year after the death of the Saviour; and, on his return, was instructed in christianity, converted to its doctrines, and baptized by Philip the deacon—Acts. c. viii., v. 26—40. It would have been highly probable, even if the testimony of all antiquity had not asserted the fact, that this statesman, when he reached his home, would teach his countrymen the sacred truths which he had learnt in the desert of Gaza. This he did, we are told, with such success that the religion of Christ was soon firmly established in Ethiopia; and has continued to be professed, though greatly corrupted, to the present day. In this labour of love, it is said, that the eunuch was assisted by Matthias the apostle, who succeeded Judas the traitor.

From this hasty survey, we perceive that, before the close of the apostolic age, the good news of salvation through the death of Christ had been preached, from Britain on the west to India on the east; and from Ethiopia on the south to Scythia on the north. In most places churches had been planted, and thousands had forsaken their idolatry: and, by embracing the christian religion had

exposed themselves to the loss of all things: of character, of property, of liberty and of life itself. Their numbers indeed were so great, that in the very beginning of the second century, in less than seventy years after the death of the Saviour, we have the testimony of a heathen magistrate to the Roman emperor, that numbers of all ages, of every rank, and of both sexes were involved in the crime of being christians; that this contagion had not seized the cities only, but spread over the villages and country places; and that the pagan temples had been almost deserted, the idolatrous rites nearly suspended, and few purchasers were found for the victims designed for their altars. Thus the prediction of the founder of christianity was fully accomplished, and the assertion of his apostle borne out by the event. "The gospel of the kingdom had been preached in all the world for a witness to all nations," before the final overthrow of the Jewish state; "the sound of its preachers had gone into all the earth and their words unto the ends of the world."—Matt. c. xxiv. v. 14—Romans c. x., v. 18.

Endeavours have been made to diminish our surprise at this unprecedented success, by recurring to natural causes. We have been told, that the way was opened for this rapid promulgation of christianity by three important events, which preceded it.—By the conquests of Alexander, distant countries had been explored, and more easy and regular communications established with them. The Greek language had been adopted in various states as the langnage of science, of politics, and of trade. By the extension of the Roman power over a great part of the known world, the first christian missionaries could visit remote regions with more security; because they were fellow subjects with the inhabitants. And, by the dispersion of the Jews over the face of the whole earth, the apostles and their associates could scarcely enter any city where they did not find their countrymen. But, though these circumstances facilitated the travelling of the first ministers of the gospel, they by no means promoted the success of their mission. The Greeks, along with their language and science, had introduced a proud philosophical spirit among the higher classes of society, which led them to look down with sovereign contempt on the unadorned and mortifying doctrines of the cross; and to despise the promulgators of them as illiterate enthusiasts. The Romans, who had risen to the height of prosperity under the protection, as they believed, of their heathen idols, esteemed the men guilty of the most hateful atheism, and deserving the most condign punishment, who bluntly denounced these imaginary deities to be impious and vain; and boldly exhorted them to turn from these vanities to the living God. And the Jews wherever they were found were the most rancorous and persevering opposers of the apostolical mission.

These second causes therefore are totally insufficient to account for the astonishing fact, that twelve poor, illiterate and obscure fishermen, however honest, sensible and zealous they were, should be able to spread, through the vast extent of the Roman empire, the self-denying truths of christianity, which were so contrary to the natural prejudices of human nature, so directly opposed to the pride and the passions of the influential classes in every region, and so utterly subversive of the power and interests of the whole pagan priesthood; and, in about thirty years, without human assistance and notwithstanding the determined opposition of all human authority, both civil and religious, to make converts and establish churches in almost every country of the then known world. This event was unparalleled in the records of time, and independent of natural causes either political or moral. It was accomplished by the Almighty hand of the Divine Head of the church; who, immediately before he ascended to his throne in glory, said to the chosen agents of this moral revolution, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "And they went forth, and preached every where; the Lord working with them and confirming the word with signs following." This is the only rational, the only possible explanation of the astonishing fact, "It was the Lord's doing; and therefore is marvellous in our eyes."

We have copied the foregoing article from the *General Baptist Repository*, of June, 1827, and are much pleased with the information it contains, and particularly with the sentiment conveyed in the concluding remarks, namely, that the successful spread of christianity by the apostles and their followers, was effected only by the "Lord working with them, and confirming the word with signs following."

This is the only rational mode of accounting for its successful propagation, and our readers and the world at large may rest assured, that only by this means, and by the same power and authority accompanying the servants of God, will the *gospel of the kingdom* be preached as a witness unto all nations that the end may come. How powerless, comparativeiy speaking, are all the efforts of modern Christendom for the conversion of the world, supported as they are by a vast amount of money and multitudes of labourers; how inefficient are the efforts of the most persevering and laborious to successfully propagate their principles; and indeed there is something more necessary than the mere energy of man, with all the devotion to the cause he may bring to bear upon it, there is still required that authority, that power which the spirit of the Lord alone can give, when communicated as it was at the first, before the authority of the priesthood was caught away from a people no longer worthy of its privileges.

We rejoice that the Lord has commenced his work of the last days, and raised up a people to bear testimony of the truth, that he might prove them, and finding them faithful over a few things, might make them rulers over many. We have often heard it asked in scorn, why do not your elders go forth into the public streets, and exhibit the miraculous displays of power that accompanied the apostles? We freely answer this question, and would point out the difference of the situations of the first followers of Jesus, and those whom he has raised up for the accomplishment of his purposes in the last days.

The first followers of Jesus had, for a considerable time been associated with himself—they had received power from him previous to the day of pentecost to work miracles in his name; they had been the witnesses of the omnipotent energy he had frequently displayed, and they were in this manner prepared for the reception of the fulness of the power of the holy priesthood; but not so in these days—the Lord had not a people conversant with the miraculous agency of the spirit of God, but on the contrary, while the whole of Christendom, generally speaking, were professing to have a form of godliness, they were denying the *power*. The Lord, therefore, had to raise up a people, to be prepared for the reception of his gifts in their fulness, and this could be effected only by calling men and endowing them with power to teach the original gospel and ancient plan of adoption into the kingdom of God, and this could not be proclaimed by authority—he received and obeyed without the signs following them that believe; in which blessings it is the privilege of the Saints to rejoice at present, and by continuing faithful in the enjoyment of present blessings, and by a patient endurance of all things they may be called to suffer, they shall ere long receive the greater blessings, the fulness of the power and the authority of the holy priesthood. Now has been the day of calling, by and by shall be the day of chosing, and those that are found faithful shall receive great things at the hands of the Lord.

But before the fulness of this power can be communicated, one great object must necessarily be accomplished, and that is, the completion of the Temple of the Lord, in the solemn assemblies of which alone the power can be given. The Saints we hope will, therefore, see the necessity of the speedy accomplishment of this great object, in order that light, intelligence, and power may be given, and that we may be the honoured instruments in the hands of God of accomplishing his great purposes, in the pruning of his vineyard with a mighty pruning for the last time, and in gathering out the honest in heart, that they may escape the judgments that shall come upon the world, and be prepared to stand before the Son of man.

MORMONISM, A HERESY,

A Sermon preached in the parish Church of Hillsborough, on Sunday, the 30th of October, 1842, with an appendix of illustrations and proofs, by the Venerable Walter B. Mant, M. A., Archdeacon of Down.

We have been led to notice this publication, not from any intrinsic merit which it has, nor in order to prevent any evil effects to the cause of truth that might arise from its circulation, but simply because of the authority from which it springs. Indeed, we rejoice to see such an effort made to put down the principles we advocate; it argues little for the party from whom it proceeds, and we assure the reverend writer that we consider it so innoxious, so harmless in its effects upon us, that we would rather be engaged in its diffusion than in the suppression of it.

The author sets out with a eulogy on the principle of union in religion—the necessity of it—and of the existence of an acknowledged authority to teach the principles of truth; he then laments the

introduction of the principle of dissent in the following manner:—

The evil is as old as the very early days of Christ's own apostles: lamented by St. Paul, in his epistles to the Corinthians, to the Galatians, to the Thessalonians, and to bishops, Timothy and Titus; by St. John, in the cases of those who denied that Jesus Christ had come in the flesh, and of Diotrephes, "who prated against" the apostles "with malicious words;" and by St. Jude. It was evidenced in the cases of the various heretics, who, in the four first centuries, were allowed to vex the church by errors concerning the Son of God and the Holy Ghost—the Arians, Sabellians, and the like—and called forth the energies of the holy bishops and ministers of the time, St. Athanasius and others, to confute their false doctrines: in the superstitions which for centuries overspread the truth under the dominion of Rome: and in the varieties of dissent, heresy, and schism which have distracted us since the reformation; in the rejection of episcopal government by the followers of Calvin and of Knox, and of the sacraments and other outward ordinances by the Quakers; in the unscriptural dogmas and practices of the Anabaptists, and the God-denying heresy of Socinus; and more lately in the schism originated in the very bosom of the church by the disciples of Wesley; wherever the mischievous principle has been acted upon, that every man is competent to form his own creed, and that every man has a right to do so; a principle avowed by some, and acted on more or less by all denominations of dissent, and tending at once to subvert the unity of the church and corrupt the purity of the faith.

Now we perfectly agree with the Venerable Archdeacon in the necessity of there being a legitimate and acknowledged priesthood in the church of Christ, in order that we may have "one Lord, one faith, and one baptism." It is peculiarly in this principle that the Saints of the last days rejoice, that when all men were bewildered and in darkness—when the vision of all was covered and had become as the words of a book that was sealed, that then the Lord again sent his holy messengers from on high to renew the covenant which man had broken, and gave them authority to administer his holy ordinances as in the beginning. Therefore, on the necessity of the existence and authority of the holy priesthood we fully agree with the rev. gentleman, but with regard to believing that his church possesses that authority, we beg leave politely to disagree; yet with regard to his remarks upon the authors of dissent, as quoted above, we have no feeling that harmonizes with his censure. However we might condemn dissenters from the principles of truth when dispensed by legal authority, yet we cannot unite with him in the condemnation of those characters whose names he has quoted, because in the day in which they lived, we recognize no people having the authority of God as connected with the priesthood. On the other hand we admire such characters, and say they were *men* in their respective days, that rose up to call in question an assumed authority, and that they did right to dispute the claims of a hierarchy which, we make bold to say, the Lord recognized not as a priesthood after the order of his glorified Son.

A heresy, springing from such a source, and of the most pernicious tendency, has, within a few months, appeared among us; and, by the insidious manner in which its errors have been propagated, has, I lament to say, led away several from the truth, and has staggered, at least, if it has not shaken, the faith of others. Having its origin in the United States of America, a land which the Almighty in His wisdom, perhaps also in His wrath, has permitted to present the sole example of a country in which the godless sentiment is avowed and acted on, that a state has nothing to do with religion, and that all forms of faith are equally right or equally wrong; having for its founders two miserable men, who at the time they commenced their wicked project, could be looked on as no other than unbaptized heathens, having by their own confession, up to that time, been members of no religious sect, and having never been baptized, and whose first proceeding was a sacrilegious mockery of of God's ordinances, by plunging one another in water; producing, in support of its pretended claims, a book, which is to be put upon a level with the Word of God in the Scriptures of the Old and New Testaments, and of which it is doubtful whether the clumsiness of the forgery, or the awfulness of the blasphemy it contains, is most remarkable; having such an origin, such founders, and such support, this sect of Latter-day Heretics (for I will not prostitute the holy name they have assumed by applying it to them), hath spread from the hotbed of errors and schisms where it arose, and hath begun to pollute the members of the catholic and apostolic Church of England and Ireland with its pestilential doctrines.

In a word, we deny his first assertion that the heresy of Mormonism has sprung

from such a source. We disclaim it with our strongest feelings, as having sprung from a spirit of dissent; but we assert that those "two miserable men" were, through the teachings of heavenly messengers, made the instruments in the hands of God, of commencing his glorious work of the last days; and that America, instead of being under the wrath of heaven in this respect, has been favoured as the second birth-place of those glorious principles which shall renovate the world, and effectuate by their power the salvation or destruction of the present generation of men. And these principles having thus sprung from this hotbed of errors and schisms, have begun to pollute the members of the catholic and apostolic Church of England and Ireland with their pestilential doctrines. How lamentable! We should have almost supposed that a church so "apostolical" would have been impregnable to the attacks of American schism; we should have thought that the members of so pure a church would have enjoyed the privilege of knowing whether the doctrines were of men or of God. We would, if we deemed it at all necessary, enter into the subject of examining the claims of the rev. gentleman's church to the title of apostolic, but we think it would really be a work of supererogation; for taking the New Testament accounts as the model of an apostolical church, and then turning to contemplate the sect to which the writer belongs, we feel certain it will be sufficient to

"Look on this picture and on that."

"The leaders of this sect," says the archdeacon, "profess to believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost; and so far as this is expressed it is the truth, but it may not be discovered by many who read or hear it, that it is not the *whole truth*."

With regard to our views of the Godhead they are before the public, being lately published in the STAR, in the fifth lecture on faith; and those views are not the results of human ingenuity or fanciful theory, but what the Lord has been pleased to reveal. And in this matter we rejoice that we have not been left to speculate with the unholy zeal of modern religionists on this important subject.

"They have blasphemed," continues the writer, "the holy name of Jesus, by recording of him things which he never did, and words which he never spoke, and making the belief of these lies necessary to man's salvation." "They have arrogantly pronounced, that for sixteen or seventeen hundred years there has been no true church of Christ extant upon the earth; that all the doctrines of the gospel have been corrupted, and the ordinances of our holy religion all polluted; and they have assumed to themselves to be sent by the power of the Most High, thus taking the name of the Lord in vain, by running when he hath not sent them."

The last quotations we have made are as miserable a piece of mere assertion as we ever read; we trust we have recorded nothing of the sayings of Jesus contrary to the principles of eternal truth, and we believe we are a little more jealous of the honour and authority of Jesus than the rev. gentleman, and are more willing to teach, and more ready to obey those precepts of the Redeemer, recorded in that book which he acknowledges, than either his reverence or any members of his "church apostolic."

What we make necessary to man's salvation is what the Lord Jesus Christ has taught us and declared necessary, and we would warn the writer himself to give heed to his teachings, and receiving them in humility, obey them, or his present dignified standing in Babylon will not avail him in the day of trial.

That the doctrines of the gospel have been corrupted, and the ordinances of the house of the Lord have been changed, we not only assert but confidently maintain, and feel no hesitation in stating that the protestant church has not been far behind her ancient mother in committing this great sin for which "the curse shall devour the earth, and the inhabitants thereof shall be burnt up and few men left." We would faithfully warn the rev. gentleman to bring his own church to the standard of the New Testament, and let him take heed that he be not one of those priests that shall be overwhelmed in the general destruction, when it shall be "as with priest so with the people."

"We have assumed to ourselves," says he, "to be sent by the power of God, thus taking the name of the Lord in vain, by running when he hath not sent

them." This is a mere begging of the question. We assume nothing; but if the work with which we are connected have a divine origin, we cannot cease to to know it, we dare not deny it. Who could have persuaded the apostle Paul that the work of the Lord was not true; could any one have made him believe that on his road to Damascus, he had not seen a light and heard a voice? so we rejoice to say it is with the Saints of God in the last days, manifold are his mercies, numerous are his blessings, and no power of man or satan can compel us to cease to know and confess the truths of the work of the Lord.

They have erred from the "one faith," once for all delivered unto the saints, and caused to err those who follow them. Thus they profess a belief that "men will be punished for their own sins only, not for Adam's transgression," which is the old heresy of Pelagius, condemned by the Church Catholic as soon as it arose, and by our church in the ninth article of religion; being contrary to the doctrine of the scriptures, that "by one man sin entered into the world, and death by sin," and that "death," the "wages of sin," "reigned even over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants, who, having done no actual sin, are yet subject to the consequence of the inborn taint which they inherit." And, therefore, the church, according to scripture, has ever held, what these heretics deny, that infants equally need purification and remission of this original sin, as grown persons need remission of actual offences.

Of all doctrines that ever were ushered into the world or suggested by Satan, surely that of the liability of infants who die, to go into punishment to suffer the vengeance of eternal fire, is certainly the most horrible that can possibly be conceived, and is the greatest outrage upon the principles of truth that ever was propounded unto man; and yet such is the doctrine advocated by this rev. divine. The gentleman quotes the passage that "by one man sin entered into the world, and death by sin," and that "death," the "wages of sin," "reigned over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants." We grant this, that in consequence of the fall, that death has reigned over all, but not the second death; no; "for as in Adam all die, so in Christ shall all be made alive." Thus has the atoning sacrifice of our glorious Redeemer removed the curse of original sin from all the posterity of Adam, and man only becomes accountable unto God for what, as a rational intelligence he can be held responsible for. And we would remind the rev. gentleman, that whether infants have undergone the ordinance of his church or not, which we repeat is a solemn mockery before God, that of such is the kingdom of heaven. By the fall of Adam his whole race were brought under condemnation, but through the fall man obtained a knowledge of good and evil. The atonement of Jesus has been amply sufficient to remove from a fallen world this original condemnation, and leaving us in the possession of the knowledge we have obtained of good and evil, we now according to our condition stand or fall before him.

But to assert that infants, who are not responsible agents, required an ordinance of baptism to obtain remission, is to slight the atonement of Jesus and tacitly declare that it is not sufficiently efficacious to cancel the misfortune of being borne of sinful parents. Were we to suppose for a moment that his absurd doctrine were true, then let us suppose again that one of his order was unable to arrive in time to administer this ordinance, and the little infant expires before the performance of this rite, what are the consequences according to his doctrine? The child is gone to hell, to never-ending punishment. We will quote his words and say, "hear this, ye parents! Your lovely babe, over whose dying throes you hung with such anxiety, according to the horrible doctrine of this divine is lost for ever, because it has not undergone the "solemn mockery" of infant sprinkling!!!

The heresies in doctrine and errors in practice into which these teachers would lead their deluded followers, are supported, however, by a claim to the possession of supernatural powers; to a very brief consideration of which pretence I request your attention. The powers claimed are threefold,—the gift of tongues and their interpretation; of prophecy, visions, and the like; of miracles: and all these pretences are borrowed from other sects, which, even within our own memory, have been permitted to try our stedfastness in the faith.

We can afford the rev. gentleman to speak slightingly of the gifts of the spirit of God, for we know that his reiterated opinions can never alter truth, and that they who have been raised from beds of sickness by the ordinances of God's house, will be no less grateful to the Lord for his mercies, because Archdeacon Mant is pleased to deny them. The ear that has been closed for a quarter of a century, and that is now open to listen to the word of life, will not close again in silence, because the fact may be questioned, neither will the eyes that were once veiled in

"Such black night as saw not with the day
All round it,"

but which have since been opened by the power of God, ceased to sparkle with a grateful lustre as they drink in the radiant beams of heaven. Let the learned divine close his eyes to the word of God, or shut his ears to the testimony of the Saints of God, he cannot mar their bliss, he cannot make one joy the less. We have extended our remarks already too much, but we cannot close without another quotation from the sermon.

In the next place: avoid all arguments with those who have embraced any of these strange notions. Be assured, the devil will be ready enough to make them seem plausible and fair to you, and you have no right to expect God will support you in a contest or argument into which you needlessly throw yourselves. Avoid these false teachers, and their disciples, and be satisfied to "hold fast the form of sound words" delivered by the Church of Christ through the agency of rightly ordained ministers.

Lastly: beware of that curious disposition, that itchingness of the ears, which leads men in these days to run after *preaching* wherever it is to be found—which is still seeking some new thing; and that false liberality, or rather irregular freedom, which leads men, for the sake of hearing this or that preacher, to run as indifferently to the dissenting meeting, or to the Methodist preaching-house, or to any other denomination of sectaries, as they would go to church, to be edified by the prayers, instructed by the doctrine, and nourished by the sacraments administered there by the duly ordained ministers of Christ.

We think our last extract needs no comment, and we will venture, notwithstanding the gentleman's counter advice, to conclude with the words of Paul, "Prove all things, and hold fast that which is good."—Ed.

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the christian era down to the present hour, in some such *national* state in which we find the Chinese walled off from the rest of the human family; and by their selfishness on a national scale, and repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independant nation nor a parasitic province.—They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it.—None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

"Empires have sunk and kingdoms past away,

But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendour of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail'd.
And when I viewed him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
'His BLOOD BE ON US' through my spirit rolls
In fearful echo from a nation's lips.
Remembered Zion; still for thee awaits
A future teeming with triumphal sounds
And shape of glory."

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping on the exchange, in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith, and hope, and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of heaven's holy tones, prolonged from generation to generation.—*Frazer's Magazine.*

The Millennial Star.

March 1, 1843.

We have much pleasure in laying before our readers the following extract of a letter from Springfield, the chief city of Illinois, North America; and we have no doubt but that it will be received with great pleasure by all Saints.

Springfield, Illinois, Jan. 3, 1843.

President Joseph Smith has this day received a full and complete discharge from all his bonds and difficulties, touching the case of Missouri, in the case of Lilburn W. Bogg's attempted assassination, having undergone a patient and laborious investigation by the circuit court of the United States, now in session in this place, Judge Pope presiding. It was decided that all the proceedings against the Mormon Prophet were illegal, and that the case should never be revived again.

Joseph is in good health and fine spirits, and we are all rejoicing that righteousness has prevailed throughout all the deliberations of the court, consequently Joseph is again free and ready to attend to his Master's business. The Saints rejoice, and the heavens are glad, that truth has not entirely left the earth, and that the kingdom is at hand.

Yours in the gospel,
W. Richards.

We believe we do not exaggerate when we say, that our beloved brother, president Joseph Smith, has been arraigned more than twenty times before various tribunals of men, and has hitherto, as in the present case, been honourably acquitted, while his enemies have been confounded and been brought to shame: thus fulfilling the prophecies spoken before concerning him, as well as the word of the Lord given unto him. Our prayer on his behalf is, that he may be enabled to continue faithful and immoveable in the work of the Lord, and finish that which he has been called to perform with joy and triumph. We ask it in the name of Jesus. Amen.

And yet the world and too many that profess to be Saints, seem to cherish an idea of this nature, that if a man indeed be a chosen servant of the Lord, if his life be regulated by the laws of heaven, that mankind by whom he his surrounded must necessarily speak well of him, and be compelled to acknowledge the truth of his mission. Where have we been, ever to let such a notion cross the threshold of our understandings? for surely before we can come to such a conclusion, we must willingly forget all history of the past, while our understandings must be strangely bewildered to suppose, that a world, shrouded in moral darkness and degraded by sin, should ever admire, ever love, or speak well of any one illuminated by the Spirit of God, and labouring to spread the influence of the light of truth around him. For a man called of God, and commissioned by him to bear a message to the world, not to be evil spoken of and persecuted, would be an anomaly that has not been witnessed in any period of time, even as he who know no sin, but spent his time in dispensing blessings around him, even he must feel the cruel, the demoniacal rage of a hostile world, by becoming a spectacle unto angels and to men, being suspended in death upon the cross of Calvary; and as he said, "as they persecuted me so shall they persecute you, for the servant is not greater than his master," and "marvel not that the world hate you, for it hated me before it hated you." Never, then, let us hear a Saint of the Most High express a fear or a doubt of the faithfulness of the servants of God, because a wicked world, and still more wicked apostates from the truth, are pleased to villify and slander their characters by reporting of them all manner of evil; but if we must ever sit in judgment upon those in authority in the kingdom of God, let it be on the evidence of those that are faithful and obedient themselves, that every word may be established in righteousness.

Correspondence.

FROM THOMAS MARGETT.

Thorncoat, Feb. 18, 1843.

Much-esteemed Brother,—I now take up my pen to write a few lines in order to inform you of one of the many signs which the God of heaven is showing to this generation, as bespeaking the near approach of the second coming of our Lord, and that he has commenced his work in these the last days. I left Bedford on Friday the 17th, which was yesterday, to go to a place called Sandy to preach, which I did with the help of the Lord. It is about ten miles from Bedford. After the meeting was over, as I was returning to Thorncoat with some of the Saints, we beheld in the north a light like a ball of fire, about half the size of the moon when at the full. When we first saw it, it appeared to stand still, but after we had looked at it for some time, it then commenced to work with an unsteady motion up and down in the air; sometimes it appeared brighter than at other times and its motion still continued, while at times its brighness was so great that our eyes became dazzled. The whole time of its continuance was about ten minutes. It was about half-past nine o'clock when we first saw it; the night was dark, as there was no moon shining at the time. There were with me at the time, four Saints, and two that were not Saints.

Yours in the covenant which the Lord has renewed,

Thomas Margett.

The following are the names of them that were with me at the time.

J. Foxley, T. Martin,
E. Foxley, L. Clark,
S. Foxley, J. Clark.

FROM HENRY M'EWAN.

Edinburgh, Jan. 29, 1843.

Dear Brother,—I take the liberty to write these few lines to you, inclosing a dream which a female had who lives about twenty-five miles from this place. A man who lives in the same place came here on Friday last, and told me he wished to be baptized; he had read our Stars and other books, and was convinced of the truth of the work. I went and baptized him, and he gave me this copy of the dream which I send you, and which he took down from the mouth of the female who received it, who is herself much concerned about it. I send it to you, leaving you to exercise your own judgment respecting the publication of it or not. Yours, &c.,

H. M'Ewan.

THE DREAM.

On the night of Tuesday, the 24th January, 1843, I thought I was on a visit to my native village, about two miles and a half from the small burgh in which I live. I was standing in front of the house I was to visit, and I thought to myself, surely the sun is much beclouded to-day (it being about noon) and wondering if it were eclipsed, when my attention was drawn to it by observing a cloud pass from before it, and to my view there appeared as it were a large pendulum of a clock, swinging from side to side as we see it in a clock. In a few minutes afterwards, whilst I was still looking steadily on, there appeared instead of the pendulum, a large key with a stout chain attached to it, which was held by a hand in the centre of the sun. I called to a friend of mine who I thought was near to look at the sun, and he expressed his surprise, saying that it was very singular. The key disappeared, having been as long in view as the pendulum, and instead of it I saw two objects alike, but at so great a distance I could not distinguish what they were; but while I was anxiously contemplating them, they began to descend gradually towards the earth, and to my great surprise they appeared to be two large brooms. I heard them fall, but from the great agitation that I was in, I durst not go near to examine them; but as soon as they began to descend the sun shone brighter, and when they had reached the ground, I thought the day was more beautiful than ever I had seen it before. I awoke from my dream, my mind being so agitated that at first I could not tell what was the matter with me; then my dream came into my mind, and with it a great fear. I slept again, and thought that I was still near the same place as when I awoke, and I saw, as it were, a person approaching me, whose appearance was that of a mortal. I told him my dream, and asked him if he could show me the meaning of the signs I had seen, and he said that he could, so I listened with attention.

The pendulum you saw extending from the sun, shows that time will soon be no more. The hand that held the chain and key, shows that the devil is to be bound in the bottomless pit; and the two brooms you saw, shows that the Lord will sweep the earth—the corn with one and the chaff with the other.—I was much distressed to think that I was so unfit to die, and said, "Lord, what must I do to be saved." The person to whom I was speaking, at this time appeared as I thought, as an angel, and said unto me—Believe on the Lord Jesus Christ and you will be saved; I said, "Lord, I believe, help thou mine unbelief;" he said "except ye repent ye will perish—repent and be baptized in the name of the Father, and of the Son, and of the Holy Ghost." I think he repeated the last sentence twice or thrice over, when I awoke from my dream.

P. S. The woman's name is Grieve, living in Lauder, widow of James Grieve, saddler. She did not express a desire for the publication of it, but I will leave that to your own judgment.

WM. BALLANTYNE.

To Mr. M'Ewan, Edinburgh.

Items of News.

The gales during the month of January, in the Mediterranean, have been greater than any known during the last twenty years. In one of these gales, the sea made a breach through the mole at Genoa, a wall forty feet thick.

Notices.

To EMIGRANTS.—Persons wishing to emigrate in this month, will please make early application by letter, addressed Messrs. FIELDING & CLARK, 36, Chapel Street, Liverpool.

We shall feel obliged to our agents returning any numbers of the *Second Volume* of the MILLENNIAL STAR which they may have on hand, as a few are wanted to make up some volumes.

A third edition of the HYMN BOOK is now ready for which cash orders will be gratefully received. *Price 2s.*

Just published, a Tract, entitled THE FALSE PROPHETS IN THE LAST DAYS, being a reprint of the article published in number twelve of the second volume of the STAR, by T. WARD. *Price 1d. each or 6s. 6d. per 100.*

Also, WHY DO YOU NOT OBEY THE GOSPEL, by the same Author. *Price ½d. or 3s. per 100.*

We have to announce to the church and to the public generally, that the branch of the Church of Jesus Christ, assembling in Liverpool, will meet in the future for Public Worship in the Portico, Newington, a commodious and comfortable room, at the usual hours, viz., at half past ten in the morning, and at half past six in the evening. The usual church meeting will be held at half past two, P. M.

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THE GATHERING.

The doctrine of "the gathering" is one peculiarly belonging to the people of God, and one which should claim the attention of all who are desirous of glorifying God by keeping his commandments. It is one in its practical operations which excites the attention of the world, and seems to arouse their indignation much. How often do we hear the question—"can we not serve God in this country as well as any where else?" and "it is the devotion of the heart that the Lord wants, and that is all that is required."—That we can serve God in one country as well as another we doubt not, if it be the will of the Lord that we should do so; but if a commandment be given, as to the Israelites of old, to gather away from bondage and oppression, to give heed to the teachings of his servants, then we would ask, who can serve the Lord yet disobey his commandments?

It was ever the purpose of the Lord in every age, to classify his people by themselves—to separate them from the wicked of the earth—and so to organize and establish them, that he might be able to bestow upon them the blessings of his spirit. And is there no necessity for this separation? Most assuredly there is.—We look upon the world as alienated from God by sin—as entirely cut off from the enjoyment of those privileges of which the Saints partake. The Lord has, in his infinite mercy, devised a plan by which a fallen race can be reconciled to himself; and that is effected by the gift of the spirit of God, bestowed upon the faithful in the exercise of obedience to the ordinances of his house. Let us then contemplate for a moment the relative circumstances and conditions of the people of God and of the world:—the one is in darkness, and under condemnation in consequence of sin; the other is adopted into the family of heaven, and has received of the spirit of the Lord, filling his whole body with light, opening to his understanding the glories of eternity, and elevating him in dignity according to his faithfulness as a son of God; while his future prospects are sublimely developing to his understanding the full glories of the beatific vision.

What affinity, then, we would ask, has light with darkness? what amalgamation can take place between elements so diverse in their natures? or will not spirit seek its kindred spirit? He that hath the spirit is no longer debtor to the flesh, but would rather be seeking the society of those who can multiply his happiness, who are so many individual reflections of the moral loveliness implanted by the spirit of God.

On these reflections, then, do we arrive at the rationality of the doctrine of "the gathering," and see the necessity of the servants of God, who are destined to become partakers of his own glory, being associated together in order that they may be preparing for that high elevation, and growing in that wisdom and knowledge without which they cannot be prepared for his presence.

But, again, the last days are the days of vengeance and judgment upon the wicked. Let us then examine the conduct of God towards man when he was about to pour out his judgments upon them.

When he had determined, in consequence of the iniquity of our antediluvian forefathers, to destroy that race from the face of the earth, he did not do it without a warning unto the people, and

without preparation for the safety of all who would give heed to that warning; but they heeded not the testimony of his servant, they rejected the offers of mercy and therefore perished. So also in the days of Lot, when he had determined a destruction upon the inhabitants of the cities of the plain, it was neither without a warning to them, nor a place of safety for those that would hearken and flee.

We read that in the last days there will be in existence a Babylon, of which the Chaldean city (the lady of kingdoms) was a lively type, in which the pollution of the holy things of the Lord's house showed forth that pollution of the last days, when men should sit in judgment as God, calling upon the people to recognize their authority, and render obedience unto their precepts as they would unto the God of heaven. And we read also, that the Babylon of the last days shall fall, shall be utterly destroyed; and the people of the Lord are commanded to come out of her, lest they be partakers of her sins and receive of her plagues. Now, we feel no hesitancy in speaking freely of this Babylon, which we affirm to be neither more nor less than that Babel, that confusion of systems which man has devised in the room of the kingdom of God; for verily as little understood of each other are the builders of the modern Babylon, as were those of antiquity when the Lord confounded their language and scattered them over all the face of the earth. In contemplating the modern builders of religious systems, we find some declaring one thing necessary as a foundation, and others another; and instead of labouring conjointly to build a tower to heaven, each individual party are raising paltry mounds of their own, with the most anxious ambition to look over their neighbour, until all has become confusion and weakness, and by and by the wrath of heaven shall sweep away every vestige of their folly from the face of the earth, for the mouth of the Lord God hath spoken it. And this judgment shall take place in the last days, and it shall be a judgment the like of which hath not been before. And will not the Lord act like himself in providing a place of safety for his people? or when he has commanded them to come out of her, will he not prepare a place of refuge for them—a Goshen in which they may be protected while his fury is poured out upon the nations.

We read, then, in the 24th chapter of Isaiah, that when his fury shall be poured out, when the inhabitants of the earth shall be burned up and few men be left, that there shall be in the midst of the earth a remnant among the people, as the shaking of an olive tree, and as the grapes when the vintage is ended. And let us mark the location of those who are then preserved: it will be in the midst of the earth, in the very place where Israel of old declared that the children of Joseph should become a multitude of nations, and in that place shall deliverance be. We rejoice, therefore, in the revelations made known in the last days, of the descendants of Ephraim and Manasseh, and of the land of Joseph, and of the place appointed for the gathering of his people. We read also, in the 4th chapter of Micah, that in the last days it shall come to pass, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: that people of many nations shall come unto it; and that the law shall go forth from Zion, and also the word of the Lord from Jerusalem. And also in the eighth verse of the same we read, that the tower of the flock, the strong hold of the daughter of Zion, that unto her shall come the *first* dominion; and that the kingdom shall also come unto Jerusalem.

And as we read in the old translation that from the seed of Joseph should the feeder be appointed by the stone of Israel; even so as Joseph the patriarch (though various means were adopted in order to destroy him) through the providence of God, became the saviour of his family, so shall his seed become a feeder or shepherd unto the people of God and their land, or the land into which the Lord has led them, as he did Joseph into Egypt, become a place of deliverance from the judgments that shall come upon the earth, for all that will hearken unto the tidings of salvation and become obedient unto them.

It is written in the first chapter of Ephesians and the tenth verse, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

We also read in the second chapter of Daniel, of the setting up of a kingdom by the God of heaven, that should never come to an end; and, as we have before quoted, of the law going forth from mount Zion and also from Jerusalem. Now the place from whence proceeds a law must be the seat of government, and that seat of government will be attended by subjects acknowledging its authority; and that kingdom which shall never come to an end, cannot be set up unless the people are gathered together to become the subjects of it; also the people of God must be gathered together in the fulness of times, in order to be prepared, instructed, and sanctified that they may be fitted to meet the glorified saints whom the Lord will bring with him at his coming, who are looking forward to the time when they shall reign as kings and priests on the earth, knowing that without us they cannot be perfected, and are longing for the hour when the Lord shall reign in Mount Zion, and in Jerusalem, and when his glory shall be before them.

Having made these reflections upon the great doctrine of "the gathering," we now bear testimony of what the Lord has commanded in the last days. We bear testimony that the Lord God hath sent the angel beheld by John in his apocalyptic vision, having the everlasting gospel to preach unto all people; that he hath appeared unto some, and shall hereafter appear unto many; that he hath committed a dispensation of that gospel unto men, and commissioned his servants to go forth bearing testimony of these things, and to make proclamation that the hour of his judgments is come; also to proclaim unto the people the gospel in its fulness, the glorious law of adoption into the kingdom of God, and warning them of the judgments speedily approaching to exhort them to flee out from Babylon, that they be not partakers of her sins, and receive not of her plagues; and that the western continent is the place appointed of the Lord for the assembling of his people, that they may learn his will, receive blessings at his hands, and escape the consequences of the fury that shall be poured out upon the nations.

And while we bear this testimony, how many who may read these reflections will find the spirit within them bearing witness to the truth of these things, and feel its prompting influence bidding them arise and flee while the path is open, and hasten to assist in the building up of Zion, and in the establishment of that kingdom which shall never come to an end; but which, arising on earth, shall continue under the blessing of God to increase in glory and power, until clothed upon with the radiance of heaven, its citizens shall be fitted to blend in harmony with the sons of light, in that glorious gathering of all things both in heaven and on earth, that shall be realized in the dispensation of the fulness of times.

Then away to the west, the glorious west,
The land which the Lord hath greatly blest;
Where the soil hath rested for ages past,
To make a rich home for the Saints at last.

ED.

CASWALL'S PROPHET OF THE NINETEENTH CENTURY.

The above is the title of a work lately issued from the press, professing to be a history of the rise, progress, and present state of the Mormons or Latter-day Saints, to which is appended an analysis of the Book of Mormon.

The book is got up in a very respectable style, illustrated by a frontispiece from the pencil of its author, perfectly on a par with the style of its contents: the one being an absurd caricature, save perhaps of himself whose portrait he has introduced, and the other libellous and false in most of its statements, yet truthful in pointing out the malignity of the mind and heart that dictated its contents.

In our first perusal of the work, we could not avoid a feeling of horror at the consummate wickedness that could so barefacedly usher forth to the world such a tissue of falsehood as is to be found upon its pages. Much has been written at various times since the rise of the church—almost every variety of character at one time or other has done its utmost to stigmatize the people of God, and to blacken as much as possible the characters of his servants; and the rev. gentleman has apparently availed himself of everything he has considered of sufficient importance, and that without hesitancy, save when he has quoted from our own publications, when he has thought proper to intimate "that the

statements must of course be received with great caution."

The priests of the day, almost of every cast, have done their utmost to overthrow the truth—apostates who have been cut off from our society, in consequence of transgression, have written against us with a malignity unequalled before, and that seemed to know no bounds; but Caswall has attained to the climax of unlimited slander, and seems to have accumulated in his own person every agency of evil that has ever been exercised against us.

It is not our intention to review consecutively the pages of this book, and endeavour to defend the principles of truth from any attack of the writer, for indeed he has not discussed the validity of one single doctrine held by the church of Jesus Christ; but still we shall make a few extracts, that the people may judge for themselves of the spirit of its author and the character of the work.

We are never depressed or in the least cast down at the publication of a work like the one before us; indeed we rejoice in it, and anticipate from its circulation, beneficial results to the cause we have espoused, and would much rather aid in its circulation than its suppression; yet at the same time we would intimate to the publishers that they have laid themselves open to the severest punishment that the law of libel can inflict.

He commences his preface with the statement that "if the base scheme entitled 'Mormonism,' were designed merely as a gainful speculation, we might be satisfied with exposing the knavery of the impostors who have attempted to fill their pockets by operating on public credulity." And again, touching the same subject, page 133, after describing the success of the first labourers in England, he says, "all these teachers lived on the industry of their dupes, by whom they were supported with food, clothing, lodging, and money, as their necessities required." We know not what amount of audacity it may require on the part of the author to broach this subject, but we really are of opinion, that, for the interests of his own cause, he should have kept silence at least on this subject. What! the Mormons money-getters, oppressors of the public by the funds they extort from them! "Oh! shame, where is thy blush?" The reverend Henry Caswall, professor of divinity in Kemper college, St. Louis, a priest of the catholic and apostolic Church of England, to talk of the Mormons getting money and thereby oppressing the poor! We have heard the expression of "Satan correcting sin," but it has no parallelism here. It has been our privilege to witness the proceedings of those elders of our church, who having left their families afar, came to this country to bear testimony of the work of the Lord; and we presume, had the rev. Henry Caswall been also a witness of their proceedings, their faithfulness, their humility and self-denial, he might have learned a lesson which the gentlemen of his own cloth, however backward at receiving, would most assuredly be benefitted by putting in operation amongst their parishioners. Indeed, if the gentleman would take a hint from us, for the benefit of his own church, over whose low condition he so much laments, we would tell him one secret of our success is, that the elders have at all times accommodated themselves to the people amongst whom they have been labouring—they have not disdained to share the humble pallet of the cottager, to be a grateful partaker of the coarse meal his poverty provided, and if they had (though rarely has it happened) means from the more wealthy in their possession, to minister to the relief of their wants.

Yes, we have seen those men whom he would slander, after having laboured for two or three years in this country, anxious to visit the land of their birth or adoption, in order that they might again enjoy the embraces of their family, without funds to enable them to do so, having been ever fearful of adding to the sufferings of a people well-nigh born down by the charitable burdens already upon them through the institutions of which he is so zealous a supporter.

"America," says the writer, "becomes the cradle of Mormonism, through the want of influential religious institutions—through the growth of fanaticism consequent upon this—through the rise of Campbellism, and the want of respect for antiquity and established usages."

How grateful ought the people of the British islands to be for the institutions they enjoy—how free must England be from every thing absurd in religion, as well as from sectarianism and schism.

But how is it still that Mormonism has produced the effect which it has done upon the people of England, who have had the privileges of institutions so ancient, so venerable? One cause, says the writer, was the rise of Campbellism. [This is an error, if the writer supposes that the work of the Lord originated through such an instrumentality; but if he would say that the principles propagated by Alexander Campbell prepared the way in the minds of many for the reception of the fulness of the gospel, we will accede the point at once.] We know that the minds of many of our elders were prepared for the work through the belief and reception of many of the principles propagated by Campbell; it was our own case, and we shall not cease to be grateful for being permitted to come in contact with them, which, as far as we received them, we believe still; and we will even go further and acknowledge that the Lord permitted the propagation of those principles as a forerunner to the fulness of the gospel, though its advocates knew it not.

But how must the Americans bewail their unfortunate lot, that they have not been privileged with the establishment of episcopacy! Surely, since Mr. C. has found the cause of the evil, congress will most assuredly send expresses to this country for legal and authorized dignitaries of the English Church to proceed forthwith, to officiate and ordain a sufficiency of clergy to raise an effectual bulwark against the inroads of fanaticism, and cause America to enjoy that oneness of sentiment and unanimity of feeling which characterizes the professors of religion in this land!

Many versions of the Spaulding fable have gone forth to the world, but it wanted the finishing touches of Caswall's master hand, in order to perfect it for the benefit of the public. We could not but tremble for the writer when we read it, and call to mind the announcement, that whosoever loveth or maketh a lie, shall have their part in the lake that burneth.

In describing the origin of the church, the writer has not scrupled to avail himself of any statement however absurd; hence we have the tale again of the bar of gold three or four feet long, as thick as a man's leg, and flat at one end!! The insertion of such a preposterous story smacks a good deal of "book-making," to say the least of it.

For the publication of his sixth chapter we thank him, since he has therein stated a many principles of truth which we hold, though frequently in a contemptuous manner; yet not discussing at all the accuracy of the sentiments, we are glad at the opportunity afforded of making them public.

In the seventh chapter he gives an account of the commencement and progress of the work in England, though how a country so blessed with ancient institutions (and so many priests of his own order, whose teachings we should suppose were not without effect), could be so overcome we cannot imagine on Mr. C.'s principles of reasoning; but he accounts for it through the prevalence of principles of dissent; but we fear there must have been some deficiency in his fancied panacea for religious absurdities, or surely this spirit of dissent could never have become so rampant as to pave the way for "Mormonism."

The writer proceeds (for which we thank him) to narrate particularly the success of elders Fielding and Kimball in the neighbourhood of Ribchester, Clitheroe, &c.; of Parley P. Pratt in Manchester; of elder Fielding in the Isle of Man; elder Snow in London and Bedford; elder Richards in Monmouthshire; elder T. Harris in Bristol; elder Nixon in Doncaster; elder Taap at Paisley, in Scotland; elder G. A. Smith in the Potteries; elder Woodruff in Herefordshire; with the various success experienced in Woolwich, London, Edinburgh, Glasgow, Liverpool, Birmingham and other places—that hundreds were being baptized unto repentance, and were enjoying the Holy Spirit—that within the course of a single year, one of the travelling elders reports having been present at the baptism of "seven thousand Saints."

To shew his regardlessness of anything like accuracy in his statements, he then proceeds to say, that in the month of September, 1842, upwards of five thousand had already emigrated, and an equal number will probably leave before spring. We find this five thousand, by our books, not to have been much over five hundred, but we suppose in his zeal to oppose our principles, error would serve as well as truth.

We are forbidden, says the writer in the same chapter to enter into argument with those of other persuasions, or to listen to any statements against our faith. This we declare unhesitatingly to be a base falsehood; indeed, we have had to regret, on many occasions, the readiness of our elders to enter into argument with our opponents, and to occupy their time with depicting the deformities of the mother of harlots or her daughters, and have rather exhorted them to employ themselves in the declaration of the principles of truth.

Has Mr. Caswall ever found any of our people afraid to defend the principles we have embraced? we suspect not, but if he will turn to the last page of Archdeacon Mant's sermon, he will find an exhortation to his parishioners not to enter into argument with the Saints. Again, he asserts that we teach men that their souls will be lost if they attend any services but their own.—We must own, that in our connexion with the church, we have not heard this doctrine dwelt upon, and we can assure the rev. gent., that after having received the simple but glorious principles of the gospel (however unlettered may have been the individual who proclaimed them in our hearing), we have no relish for the popular sermonizing of the day, however adorned may be its delivery; and we hesitate not to say, that we have often heard, in our estimation, a greater amount of truth and sterling theology, from the lips of some uneducated man, in one day, than we had previously conceived of in the whole course of our lives. And when we indulge ourselves with a visit to the conventicles of the sectarists, it is merely to contemplate the hole from whence we were dug, and we come away with our hearts filled with gratitude to our Heavenly Father, that we have been permitted to hear, and been led to obey, the glorious principles of eternal truth.

We were much amused with the writer's allusion to our "church meetings;" which, says he, "are held at night to the exclusion of all but the initiated." The writer here commits another blunder, our church meetings are held in the open day, forming the afternoon service, and are open to the public. The gentleman has been confounding our council meetings with our church meetings, which are generaly held in an evening, at a convenient time when persons have concluded the labours of the day, and are intended, most assuredly, to be entirely practical in their influence.

But it is in the narrative of the persecution of the Saints in Missouri that the writer seems to enjoy himself most; yea, to revel with delight in the most minute detail of their sufferings, as the few extracts we shall make will abundantly manifest.

"An unhappy band," says he, "of one hundred and ninety women and children, protected by only three men, travelled in one direction more than twenty miles (nine of which were over a bleak prairie) before they dared to halt and await the arrival of their husbands and fathers. In another direction, about two hundred women and children proceeded to the Missouri river, where they spent a whole night on the naked prairie, exposed to drenching sleet and piercing frost.—In consequence of this treatment, many of the Mormons died, while their triumphant enemies burned their deserted homes and took possession of their flocks and herds, their household furniture, their corn, and the improved lands upon which they had 'squatted,' and which by their industry they had brought into cultivation." Again; "on Tuesday the 30th of October, 240 of the militia unexpectedly attacked a small party of Mormons at Haun's Mills. Twenty of the latter were driven into a blacksmith's shop, where they were deliberately massacred, the assailants firing their rifles through the interstices of the logs of which the building was constructed. A child nine years old, survived the general massacre by concealing himself under the bellows; but was afterwards discovered and shot, the perpetrator justifying the act by coldly asserting, that 'little sprouts soon become large trees, and this boy, if suffered to live, would become a Mormon like his father.' An old man, once a soldier in the American revolution, was shot down but not killed. One of the assailants seizing an old scythe, cut off the old man's fingers as he stretched out his hands for mercy, then severed the hands from the arms, then the arms from the body, and lastly the head from the trunk."

Thus, with a minuteness of detail does he apparently luxuriate in describing the sufferings of the Saints; and as a further confirmation of the character of the spirit by which he is actuated, we will give an extract from page 178. "A court martial was next held upon the prisoners under gen. Lucas, the members of the commission consisting of nineteen militia officers and *seventeen preachers* of various sects, who had served as *volunteers* against the Mormons. This singular court came to a determination that our prophet and his comrades should be taken into the public square of Far West, and there shot in the *presence of their families.*" Here was a decision worthy of the court that sat in judgment, at the thought of which, decreed by such authorities, and to be put in execution under such circumstances, makes our blood almost curdle in our veins as we read; yet mark the sympathy it meets with from Mr. Caswall, and his expression of apparent regret that it was not inflicted:—"HAD THIS DECISION BEEN ENFORCED, MYRIADS MIGHT HAVE BEEN SAVED FROM THE INFAMY OF MORMONISM, AND SMITH WOULD HAVE GONE INTO ETERNITY UNDER A LESS ONEROUS BURDEN OF UNPARDONABLE GUILT." This needs no comment, and without occupying more space in the notice of this work, though every page contains some falsehood, and the entire work is so full of misstatements, that it would almost require a publication as large as itself to refute them; yet one quotation more we will make, as it is the finishing passage of his work. Though our readers will be aware by our last month's STAR, that the wishes of Mr. C. have not been realized, but that our beloved brother Joseph Smith has been triumphantly delivered from the hands of his enemies, and their wicked purposes have been entirely frustrated.

"THE READER WILL, NO DOUBT, JOIN WITH THE AUTHOR IN A SINCERE AND HEARTY WISH THAT THE SUPREMACY OF THE LAW MAY BE FINALLY VINDICATED—THAT THE LOCAL GOVERNMENT MAY BE IN SOME MEASURE REDEEMED FROM THE DISGRACE IT HAS INCURRED—AND THAT AN EXAMPLE MAY SPEEDILY BE MADE OF THE INIQUITIOUS BEING WHO HAS OUTRAGED REVELATION AND REASON, SET HEAVEN AND EARTH AT DEFIANCE, AND FORFEITED, AT LEAST, ALL CLAIM TO MERCY AT THE HANDS OF MAN."

THE LAST DAYS.

Scepticism on this subject is much more general than a superficial observer could possibly suppose, even amongst individuals professing to believe the scriptures, very few ever realize the thought, that the closing scene of the present state of things must come; and if the idea be acknowledged and entertained for a moment, the deceitfulness of the human heart will place its fulfilment in the future, far away removed from themselves, and by no means affecting anything that can operate upon them.

And there are many things that tend to cultivate this scepticism amongst those who have not received of the spirit of the Lord to judge all things, and contemplate every thing around them in its just and true light, as it stands in relation to to the Great Judge of all.

For instance, one looks upon the busy scenes that are to be found in our populous cities, our seaports, or great manufacturing emporiums; and the thought arises, "surely all these things will never be swept away from the face of the earth by judgments such as we read of, which are to be poured out upon the wicked. Before that time society must have become more depraved, more degraded; here is to be found much delicacy of character, much refinement, much gentility; surely the face of things must alter much before the earth is ripe for such terrible judgments;" therefore, with such the closing scenes are thrown far into the future.

But, again, others leaving the busy theatre of active and public life, turn to the contemplation of private and domestic scenes, and there behold the delicate and refined mother in the bosom of her family, contemplating with a mother's love the circle by which she is surrounded, and over which she is watching with such anxious care, and the thought arises, "is it possible this fair scene can be broken in upon by speedy and approaching judgments? No, surely every thing of this nature will have fled, and society will most certainly have sunk into a state of barbarity and comparative savageness before they are fitted for the wrath of heaven;" and again, the indignation of the Lord is cast into futurity, to be inflicted on some generation that

shall rise up destitute of all that can attract or call for admiration.

But let not our readers be deceived, God will not be mocked; judgment shall come in an hour when they shall cry "peace and safety." The flood of Noah found mankind engaged in all the busy cares of life—eating and drinking, marrying and giving in marriage; men had not become monsters — the conjugal, parental, filial, or social affections were in exercise as well as now; but it formed no apology for the rejection of the offers of mercy, and destruction swept them from the stage of time into eternity.—Yes, the tender and delicate woman in the city of Jerusalem, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, had, during the straitness of the seige, an evil eye upon her husband and children, and even fed upon the young one at her bosom.

With the principles of the sectarists we should be equally sceptical of the near approach of the end of the present state of things; but with the knowledge we have received through the fulness of the gospel of eternal things, we can see clearly how, on principles of moral equity and truth, these things can come to pass, and would arouse ourselves and others to prepare for whatever shall come, and pray always that we may be enabled to escape the things that shall come to pass, and be prepared to stand before the Son of Man. And let every one into whose hands these lines may fall, remember that the earth is reserved and kept in store for the judgments that shall come upon it, and unless an individual could soar away from the world, he stands upon a magazine of power, "a vast reservoir of means," to do its master's will and fulfil his high behests.—Ed.

Signs of the Times.

EARTHQUAKE IN THE WEST INDIES.

Accounts from Jamaica to the 16th, and from Barbadoes to the 18th ult., bring some further particulars respecting the earthquake of the 8th, which did so much damage at Antigua, and laid Guadaloupe in ruins. At Jamaica it does not appear to have been felt at all. The *Kingston Gazette* of the 14th announces that a severe shock had been experienced at St. Thomas, but that no serious mischief was done, and that it had also been felt at Antigua, Tortola, Montserrat, and Nevis, but without giving any particulars. At Bridgetown, Barbadoes, the shock was experienced at twenty minutes to eleven, A.M., on the 8th, and very severely, but no material damage was done to houses or buildings, either in town or country. Accounts had been received at Barbadoes of the effects of the earthquake at Dominica, St. Lucia, and Martinique, from which places, as also from Barbadoes, we had hitherto no particulars. Little damage appears to have been done at any of these places, except Dominica, where the shock appears to have been rather severe. In the *Barbadoes Globe* of the 16th, we find a letter from Captain Helmsley, of the steam-ship Dee, to Sir C. E. Grey, Governor of Barbadoes, detailing the particulars of the catastrophe at the several islands which he appears to have visited for that purpose. His Excellency immediately caused the letter to be laid before the Barbadoes House of Assembly, and on its being read the sum of 15,000 dollars was unanimously voted for the relief of the sufferers. From the letter of Capt. Helmsley, it appears that at St. Thomas, Tortola, and St. Kitts, no material damage was done. At Nevis, several public and private buildings were either thrown down or much damaged, and there were only two mills on the island that could be worked. The damage is estimated at £50,000. At Montserrat great mischief was done, and six lives lost. At Antigua, it was ascertained that forty lives had been lost. Captain Helmsley gives the following account of the horrors at Guadaloupe from an eye witness of the scene (Mr. Risley, of Philadelphia). "At about 10h. 30m. a.m. on the 8th, in company with 150 or 160 persons, I was breakfasting at the hotel situate in the large square, when all of a sudden a dreadful noise, not to be described, with a rocking movement, was felt. Being near the door, I instantly rushed out, and perceived the buildings falling in every direction. I perfectly recollect what happened for the first fifteen or twenty seconds, and saw many persons either wounded or killed. The whole of my fellow companions at breakfast I never saw again. In the midst of all this calamity, the earth, in several parts of the town opened to a considerable extent, when volumes of water spouted forth, with awful fury, to the extent of a hundred feet perpendicular, in columns of several feet in thickness, most entirely and most awfully swallowing up hundreds of the inhabitants, when the earth closed again. What followed for twenty seconds after, I have no recollection of. On recovering, I found myself beside three dead bodies, in a heap of ruins, my clothes torn and hat broken. My son, a child six years of age, most providentially escaped unhurt, finding him shortly after on a heap of ruins. The scene which presented itself was more than words can express. Thousands were buried among the ruins, still living, and raising their voices for succour: many were saved; but, alas! the work of destruction was not yet finished: a cry of fire was heard, which proved to be too true: what the earthquake and water had begun, the fire finished."

We give the following extract from a letter from Guadaloupe, in one of the French papers, as a companion-piece to this tale of horror:—"A young girl, to escape from certain death, rushed out of her father's house; but, at the moment when she considered herself safe, a house fell near her, and part of the ruins held her firmly to the spot by the lower extremities. She called loudly for help, the more so as the flames appeared advancing with a giant's pace. A soldier endeavoured to extricate her, but in vain. She then besought him to cut of her two legs, in order to save her from the fire, which had already reached her. The soldier, yielding to her entreaties, drew his sword, and prepared to cut the legs, when, his heart failing him, he fled. The young girl was soon consumed."

The earthquake was felt in Berbice, but no material damage was done.

(*From the American Correspondent of the Morning Chronicle.*)

Several singular particulars have transpired in relation to the late earthquake. Between St. Louis and the Ohio portions of the bottom of the river Mississippi have literally fallen out, or, at least, sunk to a depth not yet fathomed. On a farm in Illinois a hole has appeared in the ground filled with steaming mud, from which a sulphureous vapour issues that is easily ignited. Sometimes an inflammable gas, flashing with flame and emitting smoke, also proceeds from it. In several places patches of the forest near the Mississippi have sunk down and become swampy lakes, in some cases taking hunters down into the abyss. Other and more extensive geological changes are supposed to have occured near the Rocky Mountains, some of which are evidently volcanic.

FLOOD IN RED RIVER—LOSS OF LIFE.

We extract the following account of the overflowing of this river from the *Washington Telegraph*, of February 3, 1843:—

It becomes our painful and melancholy duty to record one of the most fearful and calamitous disasters that ever befel our Red River country.

In consequence of the melting of the snow in the mountains, Red River has been so flooded that its bottoms lie buried beneath the heavy mass of moving water, whose appearance was so sudden and rapid that it has borne down every vestige of human industry, cotton bales, cotton presses, corn, cattle, horses, hogs, &c., in one wide and general ruin.

During the period of half a century, there was never known such an overwhelming flood as that with which we are now visited.

At Fort Towson, on the 25th ult. the river rose fifteen feet higher than ever before known, spreading over the whole bottom, destroying the warehouse at the public landing, and sweeping in one common grave all species of animation.

Jonesborough, Rowland, and Berlin, in Texas, have been wholly inundated, some of the houses washed away, and many of the inhabitants drowned. Some few negroes escaped from Jonesborough on a raft, and when passing the residence of Col. James H. Johnson, they saw him with his family on the house top, but could render them no assistance; and soon after passing, they heard a crash and one wild scream, and all was silent again, except the roar of the rushing torrent.

Amid the general distress, Capt. Crooks, of the steamboat Hunter, proceeded to Mill creek and rendered the sufferers every possible succour in his power; going from place to place, picking up the survivors from the tops of the houses and trees; thus rescuing from a watery grave, some seventy-five or a hundred persons.

Some were necessarily left to perish in the cane and timber, as there was no possible way of reaching them, their cries often being heard above the noise of the element. Six families of Indians, fourteen miles this side of Jonesborough, are reported lost, and

Col. Milam of Kentucky, with a lady, his niece, and M'Kinney perished.

It is thought that over a hundred lives have been lost between Fulton and Jonesborough—how many, we as yet cannot say with certainty. Owing to the great number of settlers on the bottom of Red River, the loss of property and human life must be immense.

The river is still rising, but very slowly.

A LAND SLIP.

At half-past three o'clock yesterday afternoon, another land slide occurred from the hill east of and adjacent to this city, where the awful catastrophe of January 1, 1837, transpired, exceeding in extent and consequences that memorable disaster. Some ten dwellings were buried beneath the mass of earth. In these, it is supposed, there were not less than thirty or forty persons, only ten or twelve of whom, at the time, escaped. As soon as the alarm was given, the mayor and members of the common council, the sheriff of the county, together with the city police, firemen, hook and ladder companies, repaired to the spot, accompanied by a vast concourse of citizens. Vigorous preparations were immediately commenced for removing the earth above the ruins of the houses which were overwhelmed, and before the lapse of an hour several persons were taken out alive, and the bodies of several others in whom life was extinct. The work of excavating was prosecuted without intermission for several hours. Fifteen bodies were taken out dead, and sixteen shockingly maimed.—*Troy Budget.*

THE BLACK TONGUE.

A disease similar to that which recently prevailed, under the above name, in some parts of the western states, has appeared in Missouri. A correspondent of the *St. Louis Republican*, in a letter from Point Pleasant, New Madrid county, Mo., describes it as follows:

"The disease here is not always characterized with a swelling and blackness of the tongue, (which, when it is, has proved fatal in five out of six cases), but the visitation, or inflamation, sometimes seats itself in the joints, the ancle, knee, or hip, and frequently in one side of the head and in one eye, which swells, turns red, and, shortly before death, like the tongue, turns black. In some instances the malady seats itself in some of the vital organs, lungs, liver, &c.

"The disease appears to baffle all skill, or, perhaps, is unmanageable. It runs its course in a few hours: the patient is taken off, or pronounced by the physician past danger.

"P. S.—Something singular, and worthy of remark, is, that the blacks, whose numbers constitute a large portion of the population of this country, have, so far as I have been able to learn, been exempt from the prevailing epidemic."

EARTHQUAKE IN LANCASHIRE.

A slight shock of an earthquake was experienced about twenty minutes past eight o'clock, on Friday morning, the 10th ult., through a considerable part of the district to the north-eastward of Manchester. This convulsion was indicated by a rumbling sound and a rather sudden shock, which induced many persons to think that some very heavy body had been suddenly thrown down in their houses. Its centre appears to have been in the chain of hills that separate Yorkshire and Lancashire; and it was more particularly felt about Rochdale, and in the Todmorden valley, where in some cases it caused considerable alarm. We have not heard of its having been perceived in the town of Manchester; but it was felt by several families living in the immediate neighbourhood, and more particularly at Cheetham-hill. This shock forms the third that has been experienced during a few years past, apparently having the same range; but the two former (one of which took place on the 20th of August, 1835, and the other on the 11th of June, 1839) were considerably more violent than the one on Friday morning.

EARTHQUAKE IN LIVERPOOL.

On Friday morning the 17th of March, a distinctly felt shock of an earthquake was experienced about one o'clock, the fact being demonstrated by multitudes of witnesses in different parts of the town, who were variously alarmed, not many in the consternation of the moment being able to account for the shock and consequent sensation experienced.

A gentleman residing at Fazakerly, five miles north of the town, was awoke from his sleep by the shock, his bed being shook as if two powerful men were alternately pulling it in opposite directions.

At Southport, the shock was felt a few minutes before one o'clock, and though no damage was occasioned by it, many persons were greatly alarmed by the violent shaking of their beds, and other articles of furniture.

At Crossons the bells of the parsonage house rang from the violence of the vibration.

At St. Helen's and the neighbourhood the shock is said to have been experienced about half-past one o'clock. Articles of household furniture were, in some instances, removed from the walls upon which they were hanging, and the bells in the residence of Mr. Stock, of Blackbrook, were rung by the commotion of the house, and distinctly heard by the inmates, who were at a loss to account for so singular an occurrence, but suspected it arose from an explosion in some of the coal-pits which abound in that neighbourhood.

Our Wigan correspondent says,—this phenomenon took place in this town and neighbourhood at about five minutes to one o'clock on the morning of the 17th ult. The shock was apparantly from south-west to north-east, and the vibration of the earth, which lasted for a few seconds, was more or less felt in Ince, Hindley, Aspul, and the surrounding villages.

Our Middleton correspondent says, that about one o'clock, on Friday morning last, a heavy shock of an earthquake was felt at Oldham, Royton, Ashton-under-Line, Middleton, Heywood, and Rochdale.

The earthquake generally felt last Friday morning was felt by many people in Leigh and its neighbourhood, in a similar manner to the general description, a tremulous motion and a rumbling noise being experienced for miles round the town, as well as in the town.

In Cheshire we believe the shock was felt even more distinctly than here. The inhabitants of New Brighton, Egremont, Seacombe, Woodside, and Birkenhead, describe the effects as similar to those felt here, with the exception that they appear to have been much more severe there.

The shock was also felt at Holywell, in Flintshire.

At Chester, about the hour of one o'clock, the shake was distinctly felt in Crane-street, St. John's-street, Crewe-street, and Foregate-street; as well as at Thornton, a village near Chester.

The *Preston Chronicle* of Saturday says, yesterday morning, about five minutes before one, this town and the surrounding neighbourhood was visited by one of these, providentially, rare occurrences. The atmosphere was perfectly calm at the time, and though the sky was overcast with a hazy mist, there was not a breath of air to disturb the light strata of clouds. A low rumbling, subterranean sound preceded the shock, or rather vibration, which lasted about three seconds. The motion was from south south-west to north, and was sufficiently violent to awaken a great number of sleepers.

At Walton-le-Dale it was so severe, that the feathered inhabitants of the rookery at Darwen Bank, rose *en masse*, and wheeled round their nests in a body, uttering their hoarse cries.

We learn, from the *Macclesfield Courier* of Saturday, that the shock was felt in that town and neighbourhood.

The accounts from Manchester show the phenomenon to have been experienced with precisely similar characteristics to those which marked it here. The variations as to time are the same, and the general evidence is the more strikingly confirmatory, from the very fact of its agreement even in discrepancies.

At Strangeways, Broughton, Kersall, Prestwich, and the outskirts north of Manchester, the shock seems to have been very distinctly perceptible, and it is stated that there was scarcely a house in Broughton-lane in which the shock was not felt.

The phenomenon appears to have been felt generally, with greater severity in the north than here. At Kirkham, Blackpool, Poulton, Fleetwood, Blackburn, Whitehaven, Kendal, Ambleside, and Keswick, the shock was very sharp, and seems to have caused considerable consternation.

The *Carlisle Journal*, of Saturday, states that the shock was felt in that city about seven minutes past one o'clock. There were two vibrations.

The earthquake appears to have been rather violent at Lancaster. The *Lancaster Guardian* says, that "the force of the shocks was such that many persons were shaken in their beds, whilst windows and furniture rocked to and

fro in every direction, and the very houses trembled to their foundations. The river is likewise reported to have been considerably agitated."

The earthquake was felt in the Isle of Man at the same time it was felt here. The following letter, dated Douglas, March 18, describing the shock, was received on Sunday, by Mr. Court, of the Underwriters'-room: — "A slight shock of an earthquake was felt in this town and its vicinity, yesterday morning, about one o'clock, a.m. The shock lasted a few seconds, and, in some cases, produced considerable alarm to the inhabitants, who were awoke by the oscillation felt in their houses."

The Dumfries Courier of Monday says, a slight shock of an earthquake was distintly felt by a number of individuals in this town, on the morning of Friday last, about one o'clock. Our informant describes the trembling to have lasted, as nearly as he can calculate, about half a minute: the whole house shook, and some dishes in a press rang against one another.

A shock of an earthquake was distinctly felt in the islands of Guernsey and Jersey at a little before one o'clock on the morning of Friday, the 10th ult. It was accompanied by a noise resembling the rumbling of a carriage, and is described by those who felt it to have proceeded vertically from the earth. A gentleman residing at Mount Durand states that he distinctly saw the furniture in his bed-room agitated by the shock.

The Neapolitan journals announce that on the 13th ult., a strong shock of an earthquake was felt at Cerchiera, in the province of Calabria Citra, but fortunately it was not attended with any disaster. We also learn that about midnight, on the third instant, another but very slight shock was experienced at Malaga.

The *Pilote du Calvados* states, that several slight shocks of an earthquake were felt in the department of the Manche, on the night of the 10th, about half-past twelve. The light of one of the beacons on the coast was extinguished by the oscillation.

UNEXPECTED APPEARANCE OF A GREAT COMET.

A remarkable event signalized the evening of yesterday (Thursday.) Towards seven o'clock an immense comet appeared suddenly in the horizon. The tail, which is wide-spread and perfectly marked, extended over a space of more than 60 degrees. Leaving Orion, which it crossed under an angle of 40 degrees, this magnificent tail gradually became invisible in the horizon, which was still under the influence of twilight. The nucleus of the comet was not visible. This evening the astronomers of the Observatory will take minute observations, which will, in all probability, be immediately made public.—*Galignani of Friday.*

The same luminous appearance which was observed on Friday evening was again visible on Saturday night. The nucleus was not observed, but the tail, or luminous body alluded to, occupied at least 50 or 60 degrees of the heavens. The Parisian astronomers are quite taken by surprise, as none of them had calculated on the appearance of this comet, if comet it be—a fact which is almost avouched by Sir J. Herschel in the following letter, which appeared in the London *Times* of Tuesday:—

"Sir,—I wish to direct the attention of your astronomical readers to the fact, which I think hardly admits of a doubt, of a comet of enormous magnitude being in the course of its progress through our system, and at present not far from its perihelion. Its tail, for such I cannot doubt it to be, was conspicuously visible, both last night and the night before, as a vivid luminous streak, commencing close beneath the stars kappa and lambda Leporis, and thence stretching obliquely westwards and downwards, between gamma and delta Eridani, till lost in the vapours of the horizon. The direction of it, prolonged on a celestial globe, passes precisely through the sun in the ecliptic at the present time, a circumstance which appears conclusive as to its cometic nature.

"As the portion of the tail actually visible on Friday evening was fully thirty degrees in length, and the head must have been beneath the horizon, which would add at least 25 degrees to the length, it is evident that, if really a comet, it is one of first-rate magnitude; and if it be not one, it is some phenomenon beyond the earth's atmosphere of a nature even yet more remarkable.—I have the honour to be, Sir, your obedient servant.

J. F. W. HERSCHEL.

"*Collingwood, March 10th.*

"P.S. Had there been any post last night, this communication would have been made a day earlier.

"8 P.M., March 19th.—The tail of the comet, for such it must now assuredly be, is again visible, though much obscured by haze, and holding very nearly the same position!"

The *Bristol Journal* of Saturday has the following:—"A singular meteor was observed in the heavens last night, about half-past eight, which extended from 20 to 30 degrees in the sky, shedding a line of brilliant light, following the direction of the sun. A correspondent states that, about eight days ago, a comet was observed from Madrid over the sun in the day-time, and the supposition is, that the meteor seen last night was the tail of a comet."

Sir J. South, in a letter to the *Times*, dated Observatory, Kensington, Tuesday, 11 p.m., says—"The brilliant train of light, of which notice is given in the *Times* of this day, was seen here on Friday evening at a little after seven, and had very much the appearance of the tail of the comet of 1811. Its highest point, when I first saw it, nearly reached theta Leporis, and passing through the constellation Eridanus, became invisible to me from interposed trees when about two degrees from the horizon. More than 45 degrees of tail were measurable; stars of the 5th magnitude were visible through it by the naked eye, and with a 42-inch achromatic of 2¾ inches aperture, those even of the 8th were perceptible. At 7h. 33m. 22sec. (sidereal time) a bright meteor issued from the very tip of the tail. No trace of the above light could be detected here either on Saturday, Sunday, or Monday nights, in consequence of cloudy weather."

Mr. Quarles Harris, in a letter dated March 21st., says—"I yesterday received a letter from Oporto, dated the 14th instant, which mentions that a splendid comet becomes visible there at sunset, appearing in the west, and that it disappears in the west at night. Perhaps you will mention this in your columns; and if you think proper to send it to Dr. Herschel, pray do so."

A Paris letter of Monday says—"M. Arago made a communication this day to the Academy of Sciences on the subject of the comet, but it was merely to announce that the observations of the astronomers of the Observatory were not complete, and that his report would be made at the next sitting. He stated, however, that the extent of the comet is from 41½ to 43 degrees, and of unprecedented brilliancy. The nucleus has not yet been discovered.

The Millennial Star.

April 1, 1843.

In sending forth the last number of the third volume of the STAR, we cannot but feel grateful to our Heavenly Father by whose aid we have hitherto been upheld in this work; and if our columns have conduced to the instruction or edification of the Saints, our gratitude is due to the bountiful donor of every good and perfect gift.

We would also return our sincere thanks to our readers for the encouragement afforded us in the increased demand of the STAR, and for the universal willingness manifested to aid in its circulation, and to uphold us in our efforts to propagate and defend those glorious principles which it is our privilege to be acquainted with and enjoy.

We feel that, never before have we issued a number of our little work under such an accumulation of interesting and exciting events as the present one.

The people of the Lord are rejoicing in the recent manifestation of his goodness in delivering his servant from the hands of ungodly men. Zion is prospering, the blessing of the Lord is with his people, and the city of the Saints is progressing with unexampled rapidity. Many converts are made to the truth continually on the western continent, and breaches that the power of Satan has effected before-time, are made up; and the enemies of truth, who appeared for a time rampant with rage, and apparently successful in their efforts, are sinking into insignificance and that general contempt their infamous career so justly merited.

If we turn from the contemplation of the church to the world, we look out upon disastrous occurrence accumulating with awful rapidity, and to an extent perhaps never before equalled. Not long ago it was our lot to record a great number of most extensive fires in various parts of the world and in this country, causing a greater loss to the insurance offices in one year than was ever before known.

A few weeks ago we read of an earth-

quake affecting most extensively a great portion of the continent of North America; we have this month to record on our pages a detail of the dreadful effects of another visitation of this nature in the West Indies, destructive of life and property to a great amount. Together with this we have the overflowing of the Red River, carrying along in its fury every thing within the reach of its power. Nor has this country escaped without a warning that the time draweth nigh, when the kingdom of God is at hand. Several shocks of an earthquake have been felt in this country, that have caused no little alarm; and the people of Britain would act wisely if they would regard the events of this nature as a timely and merciful warning of the approach of those things which the servants of the Lord foretold from the first day they trod the shores of this country. And to add to the effect of the various disastrous occurrences, we have the appearance of an unknown visitant to our sphere—of a great comet, of which the most learned and profound astronomers of this and other countries seem to know nothing. We are not at all surprised at the things transpiring around us, we expect them, are daily looking for their increase, and we wish to improve them by seeking more and more that we may be enabled to escape the things that shall come to pass, and to stand before the Son of Man at his coming.

Could our voice penetrate the ears of all the inhabitants of this land, we would faithfully warn them to listen to the tidings of salvation, and flee with the people of God to the refuge appointed for them. But this cannot be, and indeed were it practicable, we know it would be in vain to multitudes who are already flattering themselves, as we have this week seen, that there is no danger to Britain from such a cause as earthquakes; that we are too far removed from the centre of volcanic action to experience any disastrous effects. Such is the infatuation of man, filled with the pride of his own heart, and turning a deaf ear to the warnings of the servants of God; so will it be to the last—they will cry "peace and safety," until sudden destruction comes upon them; and most assuredly, unless as a nation she repent, Britain will not pass scatheless from the judgments of God. The late warnings may be regarded as the first droppings of that shower of wrath which she shall drink to the very dregs.

GENERAL CONFERENCE.—We have to announce that a general Conference of the different branches of the Church of Jesus Christ of Latter-day Saints, in the British Islands, will be held in the town of Manchester, in Whitsun-week, commencing on Whit-Sunday, June the 4th, when representations of the various conferences will be required either by messengers or letters.

Correspondence.

FROM P. P. PRATT.

Chester, State of Illinois, Jan 21, 1843.

Dear Brother Ward,—I take this opportunity of communicating a few items of news which may be of use to your readers. I arrived here two weeks since with my family. We are all well, except Olivia, who has the hooping cough.—We are living here a few weeks, waiting for the river to open for Nauvoo. We are comfortably situated, a few yards from the landing, in a stone house in a small village, eighty miles below St. Louis, and three hundred from Nauvoo. Provisions are cheaper than ever; Indian corn is 20 cents per bushel; wheat, 40 cents; flour, 3¼ dollars per barrel; oats, 15 cents per bushel; pork and beef, from 2 to 3 cents per lb.; butter, 10 cents; sugar, 5 cents; chickens, 8 cents each, &c. Cows, from 8 to 10 and 12 dollars per head; good horses, from 25 to 50 dollars; land, from 1¼ to 4 dollars per acre.

We were ten weeks on the *Emerald*, and one in coming up the river. The weather was very fine until the day before we landed, when it became extremely cold and snowy; but after a week of severe weather, it became suddenly warm and pleasant, and it remains so yet—all ice and snow have disappeared, and the weather is like May.

I have not heard from Nauvoo, except by the public prints, from these I learn that brother O. Pratt is still a member of the church; that brother Joseph Smith gave himself up to the authorities of Illinois, agreeably to the governor's writ of last fall to attempt to deliver him to the state of Missouri. He was brought by *habeas corpus* before the

judge of the supreme court of the United States, and after a trial at Springfield, the seat of government for Illinois, he was honourably discharged; the judge deciding that he must not be delivered to the Missouri authorities, according to the demand of the governors of the two states. Thus one more malicious lawsuit has terminated, in which the rulers have been disappointed, and blood-thirsty men have lost their prey—the prophet of the Lord having found protection under the wings of the eagle.

Brother Wm. Smith, Joseph's brother, is a member of the legislature of Illinois, which is now in session. They have introduced two bills for the purpose of taking away all our Nauvoo charters, but they have both been lost without becoming a law, and the charters still stand good. The first was a bill for the repealing of all city charters in the state, (for the avowed object of getting rid of Nauvoo)—this bill was lost by a majority of one. Next a bill was introduced to repeal the Nauvoo charter alone. This was too barefaced to be countenanced, and was lost by an overwhelming majority; but not until some warm debating on Mormonism had occupied the house for some time. The fact is, it grieves the enemies of the Saints very much to see them enjoying political privileges in common with others, and every exertion is made to hinder the progress of a people, and of principles which they consider as already becoming too formidable to be easily trampled under foot.

I have now been here two weeks, and have minded my own affairs as a private man, in no way seeking to be public, or even to be known. I have spent my time in providing for my family, getting wood for fire, bringing water, feeding and watering my ponies, &c., together with reading papers, educating my children, &c., and have not mentioned "Mormonism" or any other "ism," or principle, till it was first mentioned to me. Mrs. Pratt and I attended a Presbyterian meeting last sabbath, and listened in silence to a dry sermon.

But after all my endeavours to be quiet, it is noised abroad, through all parts of the town and surrounding country for twenty-five miles, that a "Mormon" is here. All parties are on tiptoe to hear him preach; the citizens have sent the postmaster to me with a request to hear me, and have opened their chapel for to-morrow, where we heard the Presbyterian last sabbath. I have consented, and commence my public ministry to-morrow. In the meantime I have lent and sold several books, "Voices of Warning," "Book of Mormon," &c., and these are having the desired effect. The people here were greatly prejudiced against something called "Mormonism;" they knew not what, having never read nor heard any of the Saints;" indeed they had not the most distant idea of our holding to christianity in any shape.

Yesterday a brother called here, from twenty-five miles in the country; he had heard of my coming and came to see me. He is a rich farmer, possessing two hundred acres of land well improved. He informed me of a small branch of the church in his neighbourhood, and made an appointment for me to go to George Town, (sixteen miles distant), on Monday next, and another to his own house, nine miles further for Tuesday evening, so you see I am getting into business fast. This man brought me two Nauvoo "*Wasps*," the latest of which was printed January 7th. From these I learned that all was peace, industry, and prosperity there; a fine hard winter had set in so early that none of our ships companies which had sailed this season had been able to get up the river to Nauvoo; they are scattered from New Orleans to St. Louis, and are waiting to swarm Nauvoo in the spring. From the weather I judge that the river is about opening that far: it is now open above St. Louis.

No one landed here with me but sister Mary Aspen, and my family. Sister A. is with us now, she is well and much pleased with the country; most of our passengers went to St. Louis.

January 26th—Last Sunday, preached twice to an attentive audience. Monday, walked 16 miles; preached in George Town; good attention. Tuesday, rode 10 miles; preached twice among the Saints. Wednesday, baptized two young men; held confirmation meeting, then rode twenty-five miles to this place.

The river is now open, and is twelve feet higher than it was last week, the weather is like May. I start for Nauvoo on horseback to-morrow, my family will

follow in two weeks by water.—I shall write again soon. — Yours, truly, in Christ, P. P. PRATT.

Poetry.

COLUMBIA—MY COUNTRY.

I love the land with banner spread
And waving gloriously—
The country where our fathers bled
To purchase liberty.

I love the land where regal lord
Has never trod the soil:
Where humble merit meets reward
And plenty follows toil.

And when on fancy's wings I ride,
To other lands afar;
My thoughts return—with conscious pride
I hail my country's star.

To frigid climes, through airy plains
By fancy's skill, I stray;
Where winter, crown'd with night maintains
A lengthen'd rigid sway.

There, human thought, and seas and streams,
Are mutually congeal'd;
And there existence, almost seems
With non-existence seal'd.

I visit Grecia's Turkish coasts,
Long, long in darkness chain'd:
While superstitious sombre ghost
O'er intellect has reigned.

There, female character, unfreed
From bigotry's control?
Too well attests Mohammed's creed,
That "woman has no soul."

I list to music soft and sweet,
Along Liberia's shore;
Where Afric's sands salute the feet
Of Afric's sons once more.

And while beneath the torrid skies
O'er burning plains I tread:
And see the lofty bamboo rise,
And broad banana spread.

With thrilling pleasure oft I gaze,
Upon the scenery where
The brilliant fire-fly torches blaze
Upon the midnight air.

To Asia's empires, widely spread,
I decorously resort;
And with impartial deference tread
Each high imperial court.

And then with fairy speed I fly
To lands of brighter fame,
And Europe's prouder star admiry,
And [illegible] John's banner claim.

But, oh! I find no country yet,
Like our Columbia, dear;
And often think, ALMOST forget
I LIVE AN EXILE HERE.

ELIZA R. SNOW.

Notices.

The season having now closed for shipping emigrants by way of New Orleans, until the beginning of September next, yet we have to announce that emigrants desiring in the mean time to sail to any other port, will be enabled to obtain every information necessary, and a passage on the lowest terms, by application at our office, 36, Chapel Street.

FIELDING & CLARK.

The new edition of the Hymn Books are now ready. Price 2s. each or £1 1s. ℔ dozen.

We would announce to the Saints and the public in general, that we have on hand a large quantity of the last edition of the "Voice of Warning." 1s. 9d. each, or 18s. ℔ dozen.

The Title Page and Index for the third volume of the Star will be ready by next month, when our agents will please send for the number likely to be required, as they will be sent gratis with the STAR.

We have received a number of most encouraging letters from agents and readers of the MILLENNIAL STAR, in reference to its semi-monthly publication. We take this opportunity of expressing our warmest thanks to the brethren who have so strenuously exerted themselves to extend the sale of our little work, whether we shall be enabled to carry into effect the issuing of it twice a month or not, depends upon orders which we are daily expecting from Nauvoo.

Having had many inquiries respecting our places of meeting in London, we take the present opportunity of making them known. The first is Castle-street Chapel, Saffron Hill, near the Sessions House, Clerkenwell, over which branch Elder W. Lewzey presides. Also at 50, William-street, Albany-street New Road, near Regent's Park, over which branch Elder Major presides.—Public Services on Sunday mornings at 11 o'clock, and at half-past six in the evenings. The Church Meetings at three p. m.—Public Service on Thursday evenings, at eight o'clock.

Beware of an Imposter.—An individual professing to be an elder from America, has been imposing upon the churches in London and the neighbourhood; his name appears to be Partington, and he has two recommendations, one from Halifax, Nova Scotia, and the other apparently signed by elder Rushton. He professes to have been in the army, and has now obtained a discharge.

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